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A  
PARAPHRASE  
On the Four  
*EVANGELISTS.*

WHEREIN,

For the Clearer Understanding the Sacred  
History, the whole Text and Paraphrase are  
printed in seperate Columns over against each  
other.

TOGETHER

With Critical Notes on the more difficult  
Passages.

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The Second Edition.

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V O L. I.

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L O N D O N, Printed for James Knapton, at the  
Crown in St. Paul's Church-Yard. 1714.

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OR THE FOUR

EVANGELISTS

W. HERBERT

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By Wm. Herbert

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BY SAMUEL CLARK, D.D. Bishop of  
St. Asaph, and Canon of  
Christ Church, Oxford.



1741

Printed by J. O. L. in the Strand

A  
PARAPHRASE  
ON THE  
GOSPEL  
OF  
St. MATTHEW.

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By SAMUEL CLARK, M. A.  
Chaplain to the Right Reverend  
Father in God, JOHN, Lord  
Bishop of *Normich.*

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


# THE PREFACE.

**A**Mong the many excellent Commentaries and Expositions which have been written upon the Books of the Holy Scripture, I have not yet seen any wherein the Text of the New Testament has been fully Paraphrased with brevity and plainness. Erasmus's Performance of this kind, is very eloquent and judicious; but his Explications are large, having frequent Digressions, and in many places he indulges allegorical Interpretations; and moreover, the Beauty of his Work is very much lost in our Translation. The pious and learned Bishop Hall wrote a judicious Exposition upon particular difficult Texts; but because

## THE PREFACE.

to a Commentary, and trouble the Reader with repeating what others had said already. Through the whole I have sincerely endeavoured to represent the Doctrine of our Saviour in its Original Simplicity, without respect to any Controversies in Religion; and wheresoever I may have mistaken the Sense of the Evangelist, I shall be always desirous to be better informed.

 The Paraphrase upon St. Mark was intended to have been published with this: But the Edition of this being hastned, St. Mark and St. Luke are designed to be published together.

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A

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PARAPHRASE

ON THE

Gospel of St. *Matthew*.

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CHAP. I.

THE Book of the generation of Jesus Christ, the son of David, the son of Abraham.

I. THE Descent of Jesus Christ by Birth, was, (according to the Prophecies that went before concerning him,) from *Abraham*, to whom God had expressly promised, that *in his Seed should all the Nations of the Earth be blessed*; and from *David*, of whose Family the Messiah was by the whole Jewish Nation without Controversie expected to arise.

B

And



2: And his Genealogy from  
*Abraham*, down to his repu-  
ted Father *Joseph*, is this.

1. Abraham.

2. Isaac.

3. Jacob.

4. Judas.

2 Abraham begat  
Isaac, and Isaac be-  
gat Jacob, and Jacob  
begat Judas and his  
brethren.

5. Phares.

6. Esrom.

7. Aram:

3 And Judas be-  
gat Phares and Zara  
of Thamar, and  
Phares begat Esrom,  
and Esrom begat A-  
ram.

8. Aminadab.

9. Naasson.

10. Salmon.

4 And Aram be-  
gat Aminadab, and  
Aminadab begat Na-  
asson, and Naasson  
begat Salmon.

11. Booz.

12. Obed.

13. Jesse.

5 And Salmon  
begat Booz of Ra-  
chab, and Booz be-  
gat Obed of Ruth,  
and Obed begat  
Jesse.

14. David.

6 And Jesse begat  
David the king, and  
David the king be-  
gat Solomon of her  
*that had been the wife*  
of Urias.

7 And Solomon  
begat Roboam, and  
Roboam begat Abia,  
and Abia begat A-  
sa.

8 And Asa begat  
Josaphat, and Josaphat  
begat Joram,  
and Joram begat O-  
zias.

9 And Ozias be-  
gat Jotham, and Jo-  
tham begat Achaz,  
and Achaz begat E-  
zekias.

10 And Ezekias  
begat Manasses, and  
Manasses begat A-  
mon, and Amon be-  
gat Josias.

11 And Josias be-  
gat Jechonias and  
his brethren, about  
the time they were  
carried away to Ba-  
bylon.

1. Solomon.

2. Roboam.

3. Abia.

4. Asa.

5. Josaphat.

6. Joram.

7. Ozias.

8. Joatham.

9. Achaz.

10. Ezekias.

11. Manasses.

12. Amon.

13. Josias.

14. Jechonias, or Je-  
hoiakim, *about the*  
*time of the capti-*  
*vity.*

1. Jechonias, or Jehoiachin, 2 *King.* 24.6.

2. Salathiel.

3. Zorobabel.

4. Abiud.

5. Eliakim.

6. Azor.

7. Sadoc.

8. Achim.

9. Eliud.

10. Eleazar.

11. Matthan.

12. Jacob.

13. Joseph.

14. Jesus.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.



17 So all the generations from Abraham to David, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

17. Thus from *Abraham* to *David*, are reckoned fourteen Generations; likewise from *David* to the *Babylonish Captivity*, fourteen Generations; and from thence again to *Christ*, fourteen Generations.

18. ¶ Now the *Birth of Christ* was not after the manner of the rest of Mankind, in the ordinary and natural way; but when his Mother *Mary* was contracted to *Joseph*, before they came together, she was found to be with Child by the extraordinary and miraculous Operation of the holy Ghost.

19. *Joseph* perceiving her to be with Child without his knowledge, was much troubled and disturbed at it, being yet wholly ignorant of the Divine Mystery. Nevertheless, being a good & \* compassionate Man, he was unwilling to expose her to publick shame, but resolved to put her away privately.

\* So the word *זָרָק* in the *Old Testament* signifies, and from thence *Συζυγισμός* in the *LXX*, and in the *New Test.*

20. But while he was musing in his Mind upon these things, an Angel appeared to him in a Dream, and said; *Joseph*, do not entertain any evil Thoughts concerning *Mary* your Wife; for she is not only innocent of what you wrongfully suspect her, but is also chosen by God to be the Instrument of a great and miraculous Work; for the Child that is now conceived in her, is by the wonderful and immediate Power of the Holy Ghost.

21. And she shall be delivered of a Son; and his Name shall be called *Jesus*, that is, *The Saviour*: For he shall be that long-expected *Messiah*, who by giving himself a Sacrifice for all *past* Sins, and by publishing for the *future* the gracious terms of Faith and Repentance, shall deliver his People from the dominion and punishment of Sin, and bring them to everlasting Life.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a son; and thou shalt call his name *Jesus*: for he shall save his people from their sins.

22 ( Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us )

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife :

25 And knew her not till she had brought forth her first-born son ; and he called his name Jesus.

22. And hereby shall be most eminently fulfilled that remarkable Prophecy of *Esaiah*, ( *Isa. 7. 14.* )

23. *Behold, a Virgin shall conceive and bring forth a Son, and he shall be Immanuel, that is, God with us.*

24. When the Angel had thus said, *Joseph* awaked ; and being fully satisfied of his Wives Innocence and Purity, he obeys the Command of God delivered by the Angel, and receives her chearfully.

25. Yet, looking upon her to be hereby consecrated to God, he continues to abstain from her. And she brought forth her only Son; and called his name *Jesus*.



## C H A P. II.

1. **J**esus being thus born in *Bethlehem* of *Judæa*, in the Reign of King *Herod*; it was not long before his coming into the World was made known, not only to those devouter *Jews* who waited for the appearing of the *Messias* and the redemption of *Israel*, but even to the *Gentiles* also. For at this time, certain Astronomers, or Philosophers, came from the Eastern Part of the World, as far as to *Jerusalem*.

2. And there they made Enquiry, saying, Where is the great King that is born in *Judæa*? For when we were afar off in our own Country, we saw a new Star, from the appearance of which, we assuredly collected that *That great Prince*, whom the World both from Traditions and Prophecies expects about this time, is

1 **N**ow when Jesus was born in *Bethlehem* of *Judea*, in the days of *Herod* the king, behold, there came wise men from the east to *Jerusalem*,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When

now born ; and this Star directed us to *Judea* to seek for him, and we are come to pay him Homage.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

3. Upon this Enquiry made by the wise Men, King *Herod*, who was a Foreigner, and had been cruel and arbitrary ; and feared that he should lose his Kingdom, if that great Prince, of whom he knew the Nation had a general Expectation , were now born ; was extreamly troubled and disturbed. And all *Jerusalem* likewise, was greatly moved at the *strangeness* of the Enquiry.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

4. But *Herod* to satisfy himself more fully, calls for the Chief Priests and Teachers of the People, and enquires of them, *Where the Messiah*, whom they expected, *was to be born*.

5 And they said unto him, In Bethlehem of Judea : for thus it is written by the prophet ;

5. They told him , in *Bethlehema* Town of *Judea* ; For so the Prophet *Micah* had foretold, in these words, (*Micah* 5. 2.)

6. And

6. *And thou Bethlehem in the Land of Juda, though thou beest but a small City, yet art thou by no means the least honourable among the Principalities of Judah; for out of thee shall arise a Governour, that shall rule my people Israel.*

7. *Herod at this answer being now more confirmed in his Suspicion, that the Child Jesus was designed to be Prince and King of the Jews, resolved (if possible) to prevent it by destroying him; and that this his wicked design might not miscarry by being discover'd too soon, he contrives Means to conceal the cruel purpose under the pretence of Piety. Calling therefore the wise Men secretly to him, he enquires of them the exact time of the Stars appearing:*

8. *And sends them to Bethlehem, saying, Go search carefully for the Young Child; and when you have found him, come and bring me word; that I my self*

6 And thou Bethlehem in the land of Juda, are not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again,

Chap. II.  
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again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother; and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrhe.

also may go and do obeisance to him.

9. The wise Men, not suspecting the King's wicked Intentions, went accordingly to seek for the Child: And as soon as they were out of the City, the Star, which they had at first seen in the East, appeared to them again, and conducted them to the Place where the Child *Jesus* was.

10. This appearing of the Star to them again, assured them of the continuance of the divine Assistance and Direction, and filled their Hearts with exceeding great Joy.

11. Entering therefore the House, to which the Star had guided them, they found the Child with his Mother *Mary*; and they fell down and worshipped him, and presented him with the choicest Products of their Eastern Country; with Gold, Frankincense, and Myrrhe.

12 When

12. When they had done this, they prepared to return again unto *Herod*; but God, to prevent the cruel Designs of the King, commanded them in a Dream not to go back to him, but to return Home to their own Country by another way.

13. The wise Men being thus sent Home, and *Herod* disappointed of his expected Information; an Angel appeared to *Joseph* in a Dream, to acquaint him with *Herod's* design of killing the Child, and to command him to flee with the Child and his Mother into *Egypt*, and to abide there till he should have notice given him when he might safely return.

14. *Joseph*, upon this warning, flees into *Egypt* by Night, with *Mary* and the Child;

15. And there he continued till the death of *Herod*. Whereby were remarkably accomplished those Words of the Prophet *Hosea*, which under the Type of the

12. And being warned of God in a dream, that they should not return to *Herod*, they departed into their own countrey another way.

13. And when they were departed, behold, the angel of the Lord appeareth to *Joseph* in a dream, saying, Arise, and take the youngchild, and his mother, and flee into *Egypt*, and be thou there until I bring the word: for *Herod* will seek the young child to destroy him.

14. When he arose, he took the young child and his mother by night, and departed into *Egypt*:

15. And was there until the death of *Herod*: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of *Egypt*

Egypt have I called  
my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Children of *Israel* had their principal respect to Christ; *Out of Egypt have I called my Son, (Hos. 11: 1.)*

16. In the mean time Herod finding that the wise Men had deceived him, and were gone Home, fell into a great Rage; and to make sure that the Child should not escape him, he commanded all the Children under two Years old, that were in *Bethlehem* and the neighbouring Villages, to be slain; having gathered from his Conference with the wise Men, that *Jesus* could not yet be arrived at that Age.

17. Then were accomplished those Words of the Prophet *Jeremy*; (*Jer. 31. 15.*)

18. *In Ramah was there a voice heard, lamentation and weeping, and great mourning; Rachel weeping for her Children, and would not be comforted, because they are not.*

19. Not



19. Not long after this, *Herod* died : And then the Angel which had commanded *Joseph* to flee into *Egypt*, appeared to him again in a Dream there.

20. And commanded him to return with the Child and his Mother into the Land of *Israel* ; for that *Herod*, who had designed to kill the Child , was now dead himself.

21. Accordingly *Joseph* , in Obedience to the Divine Command , returned with the Child and his Mother into the Land of *Israel*.

22. Nevertheless, hearing *Archelaus* succeeded his Father *Herod* in the Kingdom of *Judea*, and fearing least this new Prince should imitate his Father's Cruelty ; he durst not venture to dwell in *Judea*, but by the divine Direction retired into *Galilee*.

19 ¶ But when *Herod* was dead, behold, an angel of the Lord appeareth in a dream to *Joseph* in *Egypt*,

20 Saying, Arise, and take the young child and his mother, and go into the land of *Israel* : for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of *Israel*.

22 But when he heard that *Archelaus* did reign in *Judea*, in the room of his father *Herod*, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of *Galilee* :

23 And

Chap. II.

S. MATTHEW:

15

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

23. And there he dwelt in the City *Nazareth*. From whence *Jesus* was called a *Nazarene*: As the Prophets had foretold that he should be, in several Senses of that Word.

CHAP.

## C H A P. III.

**T**HUS Jesus dwelt privately with his Parents, till the time drew near that he was to begin his publick Ministry : About which time, his forerunner *John the Baptist*, began to preach in the Wilderness of *Judea*.

2. And the Subject of *John's* Preaching to the People, was, That they should repent and reform their Lives ; because now the Kingdom of the Messias and the Christian Religion was about to be established ; wherein, all ceremonial Performances being to cease, nothing but true Repentance and sincere Obedience was required and would be accepted by God to eternal Life.

3. This *John the Baptist* was that forerunner of Christ, of whom *Esaias* prophesied, that in like man-

**I**N those days came John the Baptist, preaching in the wilderness of *Judea*,

2 And saying, Repent ye : for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet *Esaias*, saying, The voice of one crying in

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in the wilderness,  
Prepare ye the way  
of the Lord, make  
his paths straight.

4 And the same  
John had his rai-  
ment of camels hair,  
and a leathern gir-  
dle about his loyns;  
and his meat was lo-  
custs and wild hony.

5 Then went out  
to him Jerusalem and  
all Judea, and all the  
region round about  
Jordan,

6 And were bap-  
tized of him in Jor-  
dan, confessing their  
sins.

7 ¶ But when he  
saw many of the Pha-  
risees and Sadduces  
come to his baptism,

ner, as powerful Princes  
use to have the Ways cleared  
and levelled before them, so  
this Man was by his preach-  
ing of Repentance to pre-  
pare Mens Hearts for the re-  
ception of the Gospel.

4. Now the manner in  
which this Preacher of Re-  
pentance appeared, was with  
all Humility, Holiness, and  
Austerity of Life. His  
Cloathing was of the most  
common and meanest kind  
of Garments, and his Food  
was of the † coursest sort.

5. Upon his appearing in  
this form and garb of a  
Prophet, and Preaching the  
necessity and the acceptableness  
of Repentance; much  
People, both of *Jerusalem*  
and of all *Judea*, came out  
to him;

6. And they were bap-  
tized by him in the River  
*Jordan*, publicly confessing  
their former Sins, and pro-  
fessing their Resolutions of  
amendment of Life.

7 ¶ Now among the  
rest that came thus to be  
baptized by *John*, were ma-  
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† *Axel's*  
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Animals,  
without a-  
ny materi-  
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ny of the *Pharisees* and *Saducees*, Men of great Pride, valuing themselves on their being descended from *Abraham* and the Patriarchs, and trusting in their strict observance of certain outward and ceremonial Rites of the Law: These Men *John* severely reprov'd, saying; O ye perverse and hypocritical Generation of Men; Think not that by being baptized by me, or by any other ritual or external Performance, you can escape the Wrath and Judgment of God.

8. But if ye will indeed escape it, repent and forsake your Sins; reform your Lives to the Obedience of God's Commands; and this do with such Humility and Constancy, as may prove the Truth and Sincerity of your Repentance.

9 And do not imagine that you shall escape the Wrath of God, by being the Children of *Abraham*; For if you imitate not his Faith and his Piety, God

he said unto them, O generation of vipers, who hath warn'd you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within yourselves, We have *Abraham* to our father: for I say unto you, that God is able of these stones to raise

raise up children unto Abraham.

God will cast you off, and adopt Men from among the *Gentiles*, or even raise Men out of the Stones of the Earth, (rather than save you in your wickedness) who shall succeed in the Faith, and in the Obedience, and in the Blessing of *Abraham*.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good *fruit* is hewen down, and cast into the fire.

10. Nor is there any more time of delay. God is *now* about to offer the last Dispensation of Repentance and Mercy: And if you do not *immediately* repent and reform your Lives, his Vengeance hangs over you as fruitless Trees ready to be cut down, and you shall be utterly and irrecoverably destroyed.

11 I indeed baptize you with water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and *with* fire.

11. And I indeed, as a Sign to oblige you to repent and prepare your selves for the coming of the *Messiah*, do baptize you with *Water*. But when he himself shall appear, who is so far Superiour to me, as that I account not my self worthy to do the meanest Offices for him, he shall baptize



tise you with the powerful Influence of his Holy Spirit, whose appearance shall be as Fire, [ *Acts* 2. 3. ]

12. And he shall thoroughly try the Spirits of Men, as when with a Fan one separateth the Chaff from the Corn; and those who are sincere and good, he shall preserve and reward; but those who are wicked and incorrigible, he shall condemn to utter destruction, as the Chaff to the Fire.

13. ¶ Thus *John* instructed those that were to be baptized by him: And while he was thus baptizing, *Jesus* himself came down from *Galilee* to *Jordan*, to be baptized of him.

14. But *John*, knowing him now by immediate revelation to be the Person, † whom God by the Signal

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh *Jesus* from *Galilee* to *Jordan* unto *John*, to be baptized of him.

14 But *John* forbade him, saying, I have need to be baptized of thee, and comest thou to me?

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† By this History of *St. Matthew*, *John* seems to have known Christ before he baptized him; whereas in *St. John*, Christ seems to have been first made known to him by the descent of the Holy Ghost after his Baptism. It is most probable, that God having before given *John* that Token to know Christ by, did upon Christ's coming to be baptized, reveal to *John* that this was the Person, upon whom he should presently see the Signal.

of the visible descent of the Holy Ghost would immediately discover to be the *Messiah*, refused to baptize him, saying, It is much more fit that you should baptize me, than I you.

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

15 But Jesus said to him; You shall baptize me notwithstanding: For thus God hath appointed to initiate me into my Ministry; and thus it becomes us to give an Example of doing all things decently and with order: Then *John* baptized him.

16 And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

16. Jesus being thus baptized, came up out of the Water; and immediately *John* saw the appointed Token: The Clouds opened, and the Spirit of God descended like a Dove, and rested upon Jesus.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

17. And with it a Voice was heard out of Heaven, saying, This is my beloved Son, the *Messiah* sent into the World to reveal the Will of God to mankind; him believe ye and obey.

## C H A P. IV.

1. **A**fter this, Jesus by the Conduct of the Spirit of God retired into the Wilderness, to prepare himself for his Ministry by Prayer and Fasting, and to resist and vanquish the temptations of the Devil.

2. In this place he continued fasting for forty days and forty nights together, as *Moses* and *Elias*, the two great Prophets under the Law, had done; after which he grew hungry.

3. Upon this Occasion, the Devil hoping to prevail upon him through the infirmity of his Body, to do somewhat that might argue some distrust in his Mind concerning the Providence of God, assaults him with his first Temptation; saying, If you are indeed the Son of God, make proof now of your Power, to your own Relief, and

1 **T**hen was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But



4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

command that these Stones be turned into Bread.

4 But Jesus answered; 'Tis *not by mere Bread*, (as the Scripture saith, *Deut. 8. 3.*) that the *Life* of Man is sustained, but by the Providence and the Blessing of God.

5. This Temptation failing; the Devil carries him into *Jerusalem*, and placeth him upon the edge of the Battlements of the Temple;

6. And saith; If you be the Son of God, throw yourself down now, and try if God will miraculously preserve you: For if you be indeed the Son of God, you have a Promise in Scripture (*Psalms 91. 11.*) that *he shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*

7 But Jesus answered; Again the Scripture saith, (*Deut. 6. 16.*) *Thou shalt not tempt the Lord thy God.* In present Dangers we are to

rely upon God; but we must not wilfully throw our selves into Danger, on purpose to tempt his Power or Goodness to work a Miracle to preserve us.

8. This temptation likewise failing; the Devil resolves to make one trial more; and carrying him up into an exceeding high Mountain, he at once made to him a representation of all the Kingdoms of the World, in their greatest splendor and glory;

9. And saith, All these things will I give you; you shall have all the Riches, and Honour, and Pleasure, that the whole World can afford; if you will but pay me an acknowledgment and worship me.

10. But Jesus answered with Indignation; Depart from me, Satan; For the Scripture saith (*Deut. 6. 13*) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

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11 Then the devil leaveth him, and behold, angels came and ministred unto him.

11. The Devil being thus thrice disappointed and baffled, and despairing to succeed in any other Temptations, departed from Jesus: And good Angels came and ministred unto him, rejoicing at his Victory, comforting him after his Trial, and refreshing him after his long Fast.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee.

12. ¶ After these things, Jesus hearing that *John the Baptist* was cast into Prison by *Herod*, retired into *Galilee*;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

13. And leaving *Nazareth*, he came and dwelt in *Capernaum*, a City of great resort near the Lake of *Tiberias*, on the Borders of *Zabulon* and *Nephthali*.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

14. Where by his gracious presence and continuance among them, was remarkably fulfilled that Prophecy of *Esaias*, (*Isai. 9. 1.*)

15 The land of Zabulon, and the land of Nephthalim, by the

15. *The dimness shall be no more, as in the time of her vexation. But as at the first*



*first he † made contemptible the Land of Zebulun and the Land of Naphtali : So afterwards he shall make them \* glorious ; even by the way of the Sea beyond Jordan , Galilee of the Gentiles.*

*16. The People which sat in Darknes, saw great Light ; and to them which sat in the Region and Shadow of Death, Light is sprung up.*

*17. From this time Jesus began his Ministry, preaching to the People that they should repent and reform their Lives ; for that now God was about to establish the Kingdom of the Messiah, and to make his last dispensation or discovery of his Will to Mankind ; wherein no external or ceremonial Performances, but only Faith and true Repentance and sincerely renewed Obe-*

*way of the sea beyond Jordan , Galilee of the Gentiles :*

*16 The people which sat in darkness, saw great light : and to them which sat in the region and shadow of death, light is sprung up.*

*17 ¶ From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.*

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†. \*. So Mr. Mede most truly renders the words *הקל* and *הכבד*. I have added also the first words of the Verse, which perhaps he needed not to have rejected to the foregoing Chapter.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; (for they were fishers)

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

dience, should be accepted to the Salvation of Sinners.

18 ¶ Being therefore about to enter upon his publick Preaching, he began to chose to himself certain Disciples, who should be Witnesses of his Miracles and of his Preaching while he lived, and should publish both his Works and Doctrine through the World after his death. And first, as he was walking by the Lake of *Genasareth*, he saw two Fishermen that were Brethren, *Simon* (who is also called *Peter*,) and *Andrew*, fishing in the Lake.

19. And he said unto them; Follow me, and I will teach you a more noble and excellent Calling. From henceforth ye shall catch Men; that is, ye shall gain and convert them from Sin and Misery, to Righteousness and Happiness.

20. Upon this Invitation, they presently left their Nets, and followed him; being very willing to forsake

take their former Employment, to be sent upon a Work that should more immediately tend to the Glory of God, and to the Good of Men.

21. A little after, he saw two other Brethren, *James* and *John*, the Sons of *Zebedee*, in a Boat with their Father, mending their Nets; and he called them likewise.

22. And these also, without delay, followed him; quitting the Profit of their Trade, and their dearest Relations, to be employed in so excellent and Divine a Work.

23. With these Men *Jesus* travelled over all *Galilee*; preaching, not only privately, but also openly in all their Places of Publick Worship; teaching them his true Religion; and proving the Authority and the Goodness of his Doctrine, by those beneficial Miracles of healing all manner of Diseases and Infirmities.

21 And going on from thence, he saw other two brethren, *James the son* of *Zebedee*, and *John* his brother, in a ship with *Zebedee* their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And *Jesus* went about all *Galilee*, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.



24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsey ; and he healed them.

25 And their followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

24. By this means his Fame presently spread over *Syria* : So that all sorts of diseased Persons, and Lunaticks, and Men possessed with Devils, were brought to him from all Parts ; and he healed them with a Word.

25. And a great multitude of the People followed him from all Parts of the Country ; from *Galilee*, and *Decapolis*, and *Jerusalem*, and *Judea*, and from beyond *Jordan*.

CHAP.

## C H A P. V.

† Luc. 7. 1.  
the people.

1. **J**esus being pressed with the great multitude of People, retired from them to the top of a Hill; and when he was set down, his Disciples, and † as many as were desirous to hear his Doctrine, drew near and stood about him.

2. And he taught them in short the Doctrine of the Christian Religion, saying,

3. Blessed are those that are poor and humble, modest and contented; who set not their Hearts upon this present World, nor too eagerly seek the Riches and Splendour of it; who prefer Righteousness before Wealth and Honour, and can readily despise and contentedly part with these Things for the sake of Religion: Blessed, I say, are these Men; for they are fitly prepared to be members of the true Church of

1 **A**ND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed

God here, and shall be rewarded with eternal Happiness hereafter.

4 Blessed *are* they that mourn: for they shall be comforted.

4. Blessed are those who live not in Voluptuousness, but seriously lament the Sins and Follies, and patiently endure the Hardships and Afflictions of this present Life: For they shall be comforted with the present Peace and Joy of the Holy Ghost, and with the Happiness of the World to come.

5 Blessed *are* the meek: for they shall inherit the earth.

5. Blessed are those, who are of a meek and gentle, a quiet and harmless Spirit; free from Passion and Violence, from Haughtiness and Turbulency: For such Men shall generally be secured in the quiet possession of their Rights in this World, by the peculiar Providence of God; or however, shall have an inheritance in that *new Earth*, (2 Pet. 3, 13.) wherein Peace and Righteousness are for ever to dwell.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

6. Blessed are those who earnestly desire to become truly Virtuous and Religious:  
For



For the Grace of God will never fail to direct such Men in the *right way*, and to assist them with *sufficient means*, to attain the Fruition of true Virtue, both in the Satisfaction of the *present Practice of it*, and in the fulness of its *future Reward*.

7. Blessed are those who are merciful and compassionate, ready to relieve the Necessities of those that want, and to forgive the Faults of those who have offended them: For to such Men God will be proportionably compassionate, in the more ready forgiveness of their Sins, and in bestowing on them the greater abundance of his Mercy.

8. Blessed are those who are truly pure and holy, free from Hypocrisie, and Uncleanneſs; from all Filthineſs both of Flesh and Spirit: For to such Men, God will make greater and clearer Manifestations of himself in this Life; and in that which is to come, they shall have a nearer and

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed

9 Blessed are the peace-makers: for they shall be called the children of God.

more immediate access to his Presence and Glory.

9. Blessed are those, who make it their Business to promote the Peace and Welfare of Mankind; to do to all Men all the good they can, at all times; and to endeavour to settle the World in universal Quiet and Love: For these Men, being made like to God in the imitation of his most Excellent Attributes, his Goodness and Love; shall be owned and received by him as his peculiar Children, and shall be made like him also in the participation of his Happiness.

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

10. Lastly, Blessed are those, who undauntedly suffer for the sake of Virtue and true Religion: For these Men, having given the greatest possible proof of their Sincerity and Constancy, shall receive an extraordinary Crown, and a particular degree of Reward in Heaven.

11 Blessed are ye when men shall revile you, and per-

11. When therefore Men shall revile and reproach  
D and

and persecute you, and say all manner of evil things of you falsely, and do all manner of Injuries to you unjustly, only for the sake of Virtue and the profession of the Truth; then esteem your selves doubly happy.

12. Then rejoyce, triumph, and leap for Joy; for exceeding great shall be your reward in Heaven. For thus in old Time were the Prophets and the best of Men persecuted; with whom if ye patiently endure Sufferings, ye shall also partake of their extraordinary Reward.

13. ¶ Be courageous therefore, and constant, and patient. Ye are to be Teachers and Examples to the World. If by your sound Doctrine and unblameable Lives, ye propagate true Religion and Virtue, ye shall preserve the World from Corruption: But if ye, who are to be the Instruments of reforming Mankind, shall your selves degenerate into Softness and Vice; where-

secute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, where with shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.



14 Ye are the light of the world. A city that is set on an hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

withal shall ye be corrected and amended? Ye will become the most useless, and incurable, and contemptible of Men.

14. Ye are to be set up, as a Light in the World; to lead Men by your Doctrine from Error to Truth; and to convert them by your Example from Wickedness to Virtue. Ye are to be the Standard of true Religion, set up in the sight of all Men, like a City built upon a Hill.

15. As therefore a City upon a Hill, cannot be hid from the sight of those that pass by: And as a Candle useth not to be put under a Bushel, but to be set in a Candlestick to give Light to the whole House:

16. Even so ought ye to be careful to make the Example of your good lives bright and conspicuous before Men; that they being thereby convinced of the excellency of your Doctrine, may be converted to the Belief of true Religion, and to the Practice

life of true Virtue, and so give glory to God.

17 ¶ And do not think, because I give you these new Precepts, that therefore I am come to destroy or abrogate the Law and the Prophets. No: I am not come to dissolve any one natural or moral Obligation; but on the contrary, to fulfil what was typified, to explain what was obscure, and to compleat what was imperfect.

18. For assuredly there shall not be any part of the typical or ceremonial Law, but shall truly be fulfilled: Nor any one Precept of the natural or moral Law, but shall continue in its full force and obligation so long as the World endures.

19. Whosoever therefore shall break any one of the least of these moral Precepts, not ignorantly or by surprise, but wilfully and presumptuously, so as to persist deliberately in the breach of it, and to teach or encourage others to do

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great

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in the kingdom of  
heaven.

so likewise; he can be no  
good Christian, nor shall  
have any place in the King-  
dom of Heaven. But on  
the contrary, he that pra-  
ctises all these moral Pre-  
cepts, and teaches others  
the necessity of doing the  
same; such a one is the best  
Christian, and shall be sure  
of the greatest Reward.

20 For I say unto  
you, That except  
your righteousness  
shall exceed *the righte-  
ousness* of the  
Scribes & Pharisees,  
ye shall in no case  
enter into the king-  
dom of heaven.

20 So that unless your  
Righteousness be more uni-  
versal and more sincere than  
that of the Jewish Doctors,  
Scribes and Pharisees, who  
frequently preferred out-  
ward Ceremonies before  
moral Duties, ye cannot be  
good Christians, nor enter  
into the Kingdom of Hea-  
ven.

21 ¶ Ye have  
heard, that it was  
said by them of old  
time, Thou shalt not  
kill: and whosoever  
shall kill, shall be in  
danger of the judg-  
ment.

21. ¶ Thus the Christian  
Religion is not designed to  
abolish the Moral Law, but  
to perfect and exalt it in  
many Instances. As for Ex-  
ample: The Law forbade  
*Murder*, under the \* pain  
of Death:

\* Exod.  
21. 12.  
Lev. 24. 17.



22. But I say unto you, Whosoever shall so much as *indulge rash and causeless Anger or Passion*; shall be liable to be punished by God in another Life, with a Punishment proportionable to the severity of that capital one inflicted by the Jews on Murderers. But he that shall suffer his Passion to rise higher, and use himself to *mock and deride others*; shall be further punished by God with a severity proportionable to the greater Punishments which used to be inflicted by the higher Council of the Jews upon the boldest Offenders. But he that shall yet farther indulge his Passion, and accustom himself to *rail, slander, and revile others*; shall be punished by God with the severest of all the Degrees of Punishment, answering to that extraordinary one amongst Men, of being burnt alive.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee ;

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adverſary quickly, whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

23 If therefore, when you are about to pay any act of worſhip to God, you remember that there is any Offence or Difference between you and another ; which may thus provoke God's Anger againſt you :

24 Go immediately, and be firſt reconciled to your Adverſary, and then come and worſhip God.

25. Above all things, be ſure to put a timely end to all Contentions that may ariſe ; before things come to extremity, and it prove too late.

26. For as when one is going before the Magiſtrate with his Adverſary, he may eaſily agree with him in the way, and put an end to the Difference ; but when once Sentence is paſt, and he is put in Priſon, there is no more hope : So while God graciously affords you time and ſpace, you may eaſily put an end to all unchriſtian Contentions ; but if you be ſlow and delay till

Judgment overtake you, the Time will be past, and there will remain nothing but endless Punishment.

27. ¶ Again, the Law saith, Thou shalt not commit *Adultery*.

28. But I say unto you, Whosoever *looketh on a Woman with unchaste Desires and Intentions*, is guilty of Adultery in his own Mind and in the Judgment of God, though he has not opportunity to commit the Fact.

29, & 30. Perhaps these more strict and exalted Precepts may seem very difficult to be practised, like plucking out a right Eye, or cutting off a right Hand: But if any thing as dear to you as your right Hand or right Eye, be a cause of making you sin; it is much better to resolve to part with it, and to suffer the present inconvenience, how great soever it be; than to let it be the cause of your eternal ruine.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.



31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all;

31 ¶ Again, The Law permitted a Man in several Cases to give his Wife a Bill of Divorcement, and to put her away.

32. But I say unto you, This was not according to the Original Design of God, but only permitted to the Jews because of the hardness of their Hearts, and to prevent greater Evils. From henceforth therefore whosoever shall put away his Wife, and marry another, excepting only for the cause of Adultery, shall be accounted guilty of causing both her that is put away, and him that shall afterwards marry her, to commit Adultery.

33. ¶ Again, The Law required that Men should not forswear themselves, but religiously perform whatever they had obliged themselves to by Oath.

34. But I say unto you,  
\* Swear not at all in common

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\* 'Tis evident our Saviour does not here forbid Swearing solemnly to any Truth before a Magistrate, &c.

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*Conversation.* Invoke not the Name of God upon light Occasions ; but let your Conversation be always so sincere and true, that your Affirmation may be received as an Oath. And do not think that mincing an Oath, or swearing by any other thing, will excuse you from the guilt of this Sin. For swearing by any of the Creatures, is in effect swearing by him that made them. Swear not therefore by Heaven ; for this is swearing by the Throne of God , and consequently by God himself.

35. Neither may you swear by the Earth ; for this is swearing by the Footstool of God , and consequently by God himself. Neither may you swear by *Jerusalem* ; for this is swearing by the City and Temple of God, and consequently by God himself.

36. Neither may you swear by any other less Sacred Thing whatsoever ; for every such Thing is the Crea-

neither by heaven, for it is Gods throne;

35 Nor by the earth, for it is his footstool : neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

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37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

ture of God, and you have not any power over it.

37 But let your whole Conversation be only bare Affirmations or Denials. For whatever Expressions are more than such, do proceed from some evil Cause.

38 ¶ Again, The Law allowed *retaliation* of Evil; and that Injury should be returned for Injury, and Loss for Loss.

39 But I say unto you, *Return not Evil for Evil*: But if any Man injure you and you cannot be relieved by *Just and Christian Authority*; let him rather injure you \* still, than that you should right *your selves* by Revenge.

40 And if any Man, even in going to Law before *just Authority*, will be Contentious, and extort from you your due; suffer him in small Matters to go away with it, and † rather yield

\* Christ does not here forbid to resist Robbers and Murderers, but is to be understood of smaller Oppressions:

† So *Justin Martyr* reads the words somewhat more emphatically; Ἀφες αὐτῷ ἢ καὶ τὸ ἱμάτιον.



him *even more*, than continue in Contention with him.

41. And if a Man will compel you to do an unreasonable thing, such as he has no right to demand; be content to do it, and even more than he demands, rather than return him Violence for his Violence.

42. In all things endeavour to relieve the Necessities, and to contribute to the Peace and Satisfaction of all Men. To him that begs any thing of you, give freely; and to him that desires to borrow, be not unwilling to lend.

43. ¶ Lastly, The Law commands Men to love their Neighbours, but permits them to hate their Enemies.

44. But I say unto you; Love, not only those who love you, but even those also who are your greatest Enemies; Speak well, not only of those who speak well of you, but even of those also who revile and curse you; be kind, not only to those who are kind

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

45 That

45 That the child of the Father in heaven, keth his name on the earth, the Father sendeth him, and he is just.

46 I say unto you, who have ye not seen the Father?

47 I say unto you, who have ye not seen the Father?

to you, but even to those also who hate and reproach you; and pray, not only for those who are friendly to you, but even for those also who injure and persecute you.

45 That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do you more *then others*? do not even the publicans so?

45. Raise your Virtue and Goodness, above the common rate of *Men*: Let it be so universal, as to come up to the imitation of *God*; who bestoweth the Benefit of his Sun and Rain, upon the unjust and wicked, as well as upon the just and good.

46. If ye love only those who love you, what extraordinary Reward does this deserve? This is not at all above the ordinary practise of Mankind: It is no more than what is generally done, even by Persons of the lowest Character.

47. And if ye be kind and friendly only to those who are the same to you, what extraordinary Matter is this? This is no more, than what the worst of Men

Men think themselves bound to do in common gratitude:

48. But let your Charity and Well-doing far exceed this common Practise of Men. Let it extend it self universally in imitation of the Divine Goodness, which is the greatest Excellency and Perfection of God.

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.



## C H A P. VI.

**T**Ake heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

**1. T**HESE are the Instances, wherein your Righteousness must exceed the Righteousness of the Jewish Doctors and Pharisees, if ye will attain to the Virtue and Reward of true Christians. There are on the other hand several Practices of theirs, which, if ye will be my Disciples, ye must as carefully avoid. And First; Be careful not to give your *Alms* openly, out of Ostentation, to be seen and commended of Men; for if ye do, this Praise of Men will be reckoned to you as your Reward, and ye shall have no Reward in the Kingdom of Heaven.

**2** Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory

2. When therefore you do any act of Charity, be not like the hypocritical Pharisees, who strive to do it in the most open and public Places, and contrive all possible ways to proclaim and

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and publish it, that they may be admired and applauded by Men. I tell you assuredly, this shall be their only Reward, and they must expect no other from God.

3. But when you bestow your Alms or do any act of Mercy, (except in such Cases where you may modestly by your good Example stir up others to the like Practise, to the greater *glory of God* and *good of Men*: Except, I say, in such Cases) chuse to do it with the greatest privacy and secrecy possible.

4. And God who sees perfectly your secret Piety, which cannot be seen or applauded of Men, and approves the sincerity of your Heart; will at the Resurrection of the Just, when all the Actions of all Men shall be made publick, reward you openly before Men and Angels.

5. ¶ Again, When you offer up to God your *private Prayers*, be not like

of men. Verily, I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they

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they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

the hypocritical Pharisees, who choose to say their pretended private Prayers in the streets and places of common concourse, that they may be seen and applauded by Men. I tell you assuredly, this shall be their only Reward, and they must expect no other from God.

6. But when you put up your private Prayers to God, let each one retire alone into his Closet, and shut himself up; and God, who heareth your most secret Petitions, will openly reward your Piety and Devotion.

7. Only when you pray, do not use a multitude of Words and vain Repetitions, as is usual among the Heathens. For they pray in such a manner, as if God regarded the labour of the outward Action, more than the inward Affection of the Mind, or could be persuaded and prevailed upon by a multiplicity of Expressions.



8. Do not therefore imitate them in this. For God, who knoweth all things, knoweth particularly all your wants, even before you ask him.

9. But when you pray, use some such short Form as this. *Almighty God, the Creator and Governor of all things, and the most bountiful Benefactor of those who hear and Obey thee, Grant that all reasonable Creatures, who are capable of understanding the greatness and glory of thy Attributes, may unfeignedly admire and adore thee; and express their Veneration and Praises of thee, in ways most suitable to the Condition of their Nature and the Discoveries of thy Will.*

10. Grant that all Mankind may come to the knowledge and belief of thy true Religion; That the Kingdom of Christ, may be extended over all the Earth; and the eternal Laws of Godliness, Righteousness, Charity and Sobriety, be established through the whole World. Grant that

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

*all who profess this thy true Religion, may live in perfect Obedience to the Laws thereof; and that Men, as the infirmity of their Nature will permit, may obey thee with proportionable Sincerity and Constancy, as do the Spirits of the blessed in Heaven.*

11 Give us this day our daily bread.

*11. Bestow upon us every day, through the remaining part of our Lives, as many of the things of this present World, as may be sufficient for our necessary Subsistence, and for the useful and innocent Conveniences of Life.*

12 And forgive us our debts, as we forgive our debtors.

*12. Forgive us our Sins, and withhold the Punishments which we have thereby deserved: In like manner as we freely and heartily forgive all those Injuries and Offences, which have by others been done to us.*

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

*13. Take from us the Causes and Occasions of Temptations, or else deliver us from the power of them: That we may not be moved, either with the enticements of Riches, Honours, or Pleasure; or with the Fear of Want, Disgrace, or Pain;*

*to do any thing knowingly contrary to thy Will. And deliver us from all the Evils and Calamities, which either the Malice of the Devil, or the Wickedness or Misfortunes of the World might bring upon us. These Petitions we beg of thee, O God; knowing that thou canst, and trusting in thy Mercy that thou wilt do for us more than we can desire or deserve; who art infinite in Power, Glory, and Majesty, from everlasting to everlasting. Amen.*

14. After this manner ought ye to Pray unto God. And in this Prayer which I have now prescribed to you, ye are more especially to observe, that I have taught you to expect and pray for Forgiveness of your Sins at the Hands of God, only in like manner as ye forgive one another your Offences and Trespasses. For if ye readily forgive one another your Trespasses, God indeed will likewise upon this Condition forgive you your Sins.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

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15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward,

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret,

15. But if ye will not forgive one another, be assured, that neither will God be moved by any Prayers or Entreaties to forgive you.

16. ¶ Again, when ye *Fast*, be not like the hypocritical Pharisees, who put on sad and mournful Looks, going about in mean and fordid Garments and with unwashed Faces, that they may appear to Men to be wonderfully Devout, and may be applauded for the strictness and severity of their Fast. I tell you assuredly this shall be their only Reward, and they must expect no other from God.

17. But when *you* fast, appear to Men as at other times; Put on no mournful Looks, and make no ostentation of Strictness and Severity.

18. Make no affected show of Fasting and Sadness, but humble your selves secretly in your Devotions before God; and God, who

seeth the secret Humiliations of your Souls, will reward you openly before Men and Angels.

19 ¶ In summ, whatever you do, regard not so much the appearances of *this present World*; but in all your Actions have principally a respect to *that which is to come*. Be not oversolicitous to lay up a Treasure of Riches upon Earth, which a thousand Accidents may easily rob you of:

20. But be careful by good Works, proceeding from true Faith and Love, to lay up a Treasure of Rewards in Heaven, which no Power upon Earth, nor any Accident can possibly deprive you of.

21. For if your chief Designs be to lay up a Treasure here upon Earth, your Heart and Affections will be fixed upon these things; and you will never be able to preserve that pious, resigned, and heavenly Temper of Mind, which the

shall reward thee openly.

19 ¶ Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

21 For where your treasure is, there will your heart be also.

22 But if thine eye be evil, thy whole body shall be full of darkness. If therefore thou shalt not put away that evil from thee, how great shall be thy darkness!

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 And if thine eye be evil, thy whole body shall be full of darkness. If therefore thou shalt not put away that evil from thee, how great shall be thy darkness!

24 Therefore, whosoever thou wilt be perfect, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

25 Forasmuch as it is hard for a rich man to enter the kingdom of heaven, I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

26 And when ye stand praying, forgive them, who are against you: that ye also may be forgiven.

Christian Religion indispensably requires: But if the principal Aim of your Life, be to secure a Treasure of Happiness in Heaven; then will your Heart also and Affections be settled there.

22 Above all things therefore be sure to preserve this *true Judgment of the difference of Things*; viz. That the Happiness of Heaven is the Treasure upon which your Hearts are to be fixed; and that the things of this World ought not to be too eagerly desired, but to be sought with Moderation, and used with Simplicity and *Liberality*. For as the Eye is to the Direction of the Body, so is this *True Judgment of Things*, to the State of the Soul. If the Eye be clear & pure, the whole body will be enlighten'd and well guided: In like manner, if this *True Judgment of Things* be kept pure and uncorrupted, the State of the Soul will be good and well ordered.



23. But as on the contrary, if the *Eye* be *dim and cloudy*, the whole *Body* will be *in the dark and without guidance*: Even so if in this Matter your *Judgment* be *vitiated and corrupted*, the whole bent of the *Soul* will be *erroneous and without direction*: And how great is the *Errour and Misery* of such a State!

24. The *Judgment* and *Affections* of the *Heart* and *Soul*, cannot at once be *fix'd and settled* upon things of a different and contrary Nature. No Man can at the same time serve two *Masters* of contrary *Dispositions*, but he must obey the one and neglect the other. Ye cannot be truly *Religious*, and sincere *Servants* of *God*; while your *Hearts* and *Affections* are too intent upon the things of this present *World*?

25. Since therefore ye cannot attend wholly to two contrary things at once; let your main and principal *Intentions* be always

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your

your body shall put the life meat, and then rain

fowls of the air they feed: do the things which are in your hand: Are ye better

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your body what ye shall put on : is not the life more then meat, and the body then raiment ?

fix'd upon your chief, which is your future, Happiness : And after you have used a reasonable Industry to attain the Necessaries of this present Life, such as Meat and Drink, and Clothing ; \* be not any farther solicitous about them ; but rely upon the Providence of God for a continual supply of them. For he that first gave you Life and Being, without your caring or giving any Assistance towards it, will much more bestow upon you things necessary for the support and preservation of that Life.

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better then they ?

26. Consider the other Creatures of God, which are of a lower Rank than you ; the Birds, Beasts, and Plants. Consider how God, without their foreseeing their own Wants, or being able to make any provision

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\* This Precept to the Apostles, who were to spend their Lives in travelling and propagating the Gospel, may be understood in its most strict and literal Sence : But to other Christians it must be applied in a larger Sence, as I have paraphrased it.

for themselves, preserves and nourishes, and furnishes them with all things necessary. And will not his Providence much more provide for you?

27. But however that be, your caring and solicitude cannot be of any advantage to you. 'Tis God, that without any Care of yours, gave you Bodies; and 'tis God, that without your knowledge, nourishes them and causes them to increase and grow, by secret ways and imperceptible degrees. Ye cannot by any Care whatever, so much as add one Inch to the growth of your Bodies, or one Moment to your <sup>†</sup>Age. Rely then upon the Providence of God, (who will bless your ordinary Industry, but is displeased at your anxious solicitude,) to supply you with things necessary for the nourishment of your Body and the preservation of your Life.

† The word *via* signifies indifferently, Stature or Age.

your body what ye will put on: is not this more than meat, and the body shall maintain it.

27 Which of you by taking thought can add one cubit unto his stature?

Behold the seed of the air: for they sow not, neither do they reap, nor gather into barns; yet there shall heavenly seed sow, and shall they that sow heavenly seed, shall also reap heavenly seed.

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28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we

28. And as for Clothing, why should ye be so much concerned about that? The Flowers of the Field take no Care at all for themselves, and yet God gives them a continual increase, and clothes them with inimitable Beauty.

29. For this their Clothing is of such Beauty and Comeliness, as far exceeds all that the Art of Man can invent, or the Cost of the greatest Princes procure; so that all the Glories even of Solomon's Court, were dull and mean in comparison of these.

30. If then God thus clothes the short-lived Flowers, which are but of a few Days continuance; How unreasonable is it for you to distrust his Care and Providence, whom he hath sent into the World for so much nobler Purposes!

31. Be not therefore anxiously solicitous for the things of this present World; for

for Meat, and Drink, and Clothing.

32. For upon these things do the *Gentiles*, who know not the greatness of God's Power and Goodness, and the excellency of his true Religion, employ their Thoughts: But God, who hath revealed to you far nobler things to be the Objects of your Care and Meditation, knoweth that these things are necessary for your present subsistence, and will provide them for you.

33. Make it therefore your first and principal Business, to understand true Religion, and live according to the Precepts thereof: And all these smaller things shall be abundantly supplied to you by the Providence of God.

34. And be not too eagerly concerned to make provision of these earthly things against the Time to come: For it is time enough to take Care for

drink? or where-withal shall we be clothed?

32 (For after all these things do the *Gentiles* seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

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these things by a moderate Industry as they are wanted: Sufficient to the present Time are the present Troubles of Life; and God would not have you add to them by an unreasonable solicitousness for the future.

CHAP.



## C H A P. VII.

1. **B**E not severe and censorious in your Judgment upon others, that ye provoke not God to use severity towards you.

2. For in what manner ye judge, and deal with others; whether with Candour, Mercy and Charity; or with Severity and Rigour; in the same manner will God, when he comes to Judgment, deal with you.

3. Be not therefore so rigid in passing Judgment upon others, as the hypocritical Pharisees and Jewish Doctors are; But be more strict in the examination of your own Lives. For how exceedingly unreasonable is it, to condemn the lighter Offences of others, while you are guilty of greater Crimes your selves!

Judge not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brothers eye, but confidest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you.

4 With what ground and confidence can you undertake to reprove others for their smaller Sins, while ye *your selves* are conscious of more heinous ones? or with what Skill can you instruct and direct others to correct and amend their Faults, while ye have not Judgment or Integrity enough to be sensible of your own?

5 Lay aside therefore this foul Hypocrysie. First effectually amend and reform your own Lives: and then you may with Judgment direct, and with Authority urge and press others to Reformation.

6. And yet even in this Case there is a Discretion to be used. The wise Instructions and Admonitions of the Gospel, are not to be always cast away upon obstinate and incorrigible Men, who probably instead of being corrected and amended by them, will return you only Scoffs, Reproaches and Contempt.

7. ¶ These

7. ¶ These are the principal Instructions necessary to direct you in the progress of a Christian Life. All which that you may be able to practise, you must apply your selves to God in hearty Prayer for his Assistance: Which if you do with Faith, Constancy, and Importunity; ye shall certainly obtain whatever ye desire; at least so far, and in such manner and degree, as is needful for you.

8. For whosoever thus prays, with Faith, Earnestness, and Perseverance; God, as a merciful and tender Father, cannot deny him any thing that is necessary for him.

9, & 10. For if even among † you frail and mortal Men, who are Tenacious, Passionate and Froward, there is no one, who when his Son begs of him any thing useful or necessary

7 ¶ Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will give him a stone?

10 Or if he ask a fish, will give him a serpent?

† The words, τίς ὑμῶν ἀνθρώπων, are very emphatical: What Man? Or, who among you Men?



for Life, can either deny to give it him, or give him any thing hurtful or useles in its stead :

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

11. If *Men*, I say, who are wicked, and peevish and ill-natured, cannot but give good things to their Children ; How much more shall God, who is infinitely good and merciful, the gracious Creator and Preserver of all things, give such things as are needful to those who earnestly pray for them ?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

12. ¶ And now if God thus deals with Mankind, as to give them whatever they could reasonably expect from a most kind and loving Father ; Then ought ye also so to deal with one another, as that *every one be willing to do that always to another, which he can in reason expect another should do to him.* This is that great Rule, wherein is contained our whole Duty towards our Neighbour : This is the sum of true Religion, of Righteousness and Equity :

ty: This is what Nature and the Reason of Things teaches: And this is what all God's Revelations to Mankind in the Law and the Prophets, tend ultimately to establish.

13. ¶ These Precepts may perhaps seem hard to Men that are covetous, sensual, and lovers of the World; and there are but few who will be at the pains to practise them sincerely. 'Tis true: But if ye will attain eternal Happiness, ye must resolve to be Imitators of those few, and to be content to follow them in the narrow Path of Virtue. The Way to Destruction is broad, soft and easie; and 'tis in this that the careless Multitude walk:

14. But the Way to Happiness is narrow, and the Paths of Virtue are rough; and there are but few that can deny themselves the Pleasures, and Vanities, and Gaieties of the World, that they may be able to walk therein.

13 ¶ Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ Be

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

15. ¶ There are many indeed that will pretend to conduct you in this Way to Happiness; But take care that ye be not deceived by false Pretenders. They will come to you with great shews of Piety, and specious appearances of Humility and Innocence; But their secret Design will be to pervert you by false Doctrines, to serve their Lusts; and promote their *own* gain, by robbing and devouring *you*.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

16. Ye shall know them from sincere Preachers of Righteousness, by the tendency of their Doctrine, and by their Works and Actions; by their Pride, or their Covetousness, or their Sensuality, or their Contentionsness, or the like. For as Thorns cannot bring forth Grapes, or Thistles bear Figs; so the Scope of a Man's Doctrine and the Actions of his Life, will discover themselves to be suitable to the Dispositions of his Mind.



17. As every good Tree bringeth forth good Fruit; and every corrupt Tree bad Fruit; so every good Man doth good things, and every evil Man evil things.

18. A good Man can no more do evil things, than a good Tree can bring forth bad Fruit; and a bad Man, notwithstanding all his Hypocrisie, can no more really and habitually do good things, than a corrupt Tree can bring forth good Fruit.

19. Every Tree that bringeth not forth good Fruit, however it may look fair and be full of Leaves, is yet by Men counted good for nothing, but to be cut down and burnt: In like manner every Man, whose Doctrine tends not to Virtue, and whose Works are not righteous and just, and good; whatever pretences he may make to Piety and Religion; is certainly a bad Man, and if he continues so, designed by God to destruction.

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewen down and cast into the fire.

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Chap. VII.

S. MATTHEW.

69

20 Wherefore by  
their fruits ye shall  
know them.

21 ¶ Not every  
one that saith unto  
me, Lord, Lord, shall  
enter into the king-  
dom of heaven: but  
he that doth the will  
of my Father which  
is in heaven.

22 Many will say  
to me in that day,  
Lord, Lord, have  
we not prophesied in  
thy name? and in  
thy name have cast  
out devils? and in  
thy name done many  
wonderful works?

20. By these Fruits there-  
fore of good and evil Di-  
positions and Actions, may  
ye certainly distinguish the  
Preachers of true Religion,  
from Deceivers and false  
Prophets.

21. ¶ And according to  
these fruits of good and  
evil Lives, will God him-  
self judge and reward or  
punish Men. For not eve-  
ry one that makes an out-  
ward profession of Religion,  
and believes and calls upon  
my Name; but they only,  
who in their Lives obey  
the Commandments of God,  
shall enter into the Kingdom  
of Heaven.

22. Many will say unto  
me in the Day of Judg-  
ment; Lord, have we not  
believed and embraced thy  
true Religion, and taught  
and preach'd it to others?  
And have we not had so  
great Faith, as even to cast  
out Devils and work Mira-  
cles in thy Name? Wilt thou  
not therefore now receive us  
and acknowledge us for thy  
true Disciples?

F 3

23. But.

23. But I shall reject them, saying; Notwithstanding you have indeed done all these things, yet since in your Lives and Conversations ye did not obey my Commandments, but were proud, or covetous, or sensual, or contentious, therefore I never \* looked upon you as my true Disciples, neither do I now approve or acknowledge you; Depart from me all ye that have lived wickedly.

24. Wherefore he that shall not only *bear and receive* these my Instructions, but also *remember, and consider, and practise, and live* according to them; such a Man may be compared to one that builds his House upon a Rock.

25. For as a House founded upon a Rock, stands unshaken and firm, against

23 And then will I profess unto them, I never knew you; depart from me ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25 And the rain descended, and the floods came, and the

\* The words *ἐπεὶ οὐκ ᾔδεικα*, I never knew you, signifie in Scripture Phrase, I never approved you. Thus Psalm 1. 6. The Lord knoweth, that is, approveth the way of the righteous. So Rom. 7. 15. That which I do, *ἐγὼ οὐκ ᾔδεικα*, I know not, that is, I allow not. So 1 Cor. 8. 3. If any man love God, he is known, that is, approved of him.



winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

all the assaults of Rains and Floods, and Storms: So the Man who in his Life and Conversation actually practises and obeys my Instructions; will firmly resist all the temptations of the Devil, the allurements of Pleasure, and the terrors of Persecution; and shall be able to stand in the final Judgment, and be rewarded by God.

26. But he that shall hear and receive my Instructions, and yet not obey them in his Life and Actions; may fitly be compared to a foolish Man, who builds his House upon the Sand.

27. For as a House without foundation, built upon the loose Sand, is not able to resist the assaults of Winds and Floods, but is easily overturned and ruined by them: So the Man, who hears, and believes, and makes profession of true Religion, but lives not suitably to the Precepts thereof; cannot resist the violence of Temptation, and will not be able to stand before God in Judgment,

ment, but shall perish for ever.

28. ¶ Thus Jesus ended his Sermon; and the People which heard him were surprized with Admiration at the Excellency of his Discourse.

29. For his Doctrine was not like the Preachings of the Jewish Doctors, formal and trifling, full of vain Traditions, and depending on the groundless Authority of Rabbies and Heads of Sects: But the things which he spake, were Great and Noble; and he delivered them with a Voice of Majesty and Authority, of Gravity and Truth.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

## C H A P. VIII.

**W**hen he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the Priest, and offer the gift that

1. **J**esus having finish'd his Discourse, and coming down from the Mountain; a great multitude of People gathered themselves together about him, and followed him.

2. And there met him a Man that was Leprous, and fell down before him, and intreated him to take pity on him and heal him; saying, Lord, I firmly believe, that if you please, you have Power to make me clean from this Disease.

3. Jesus being pleased at the Man's Faith, touched him with his Hand, and said; I will do what you desire; Be clean from your Disease. And his Leprosie was immediately cured.

4. But Jesus, not being willing to give any unnecessary Offence or Scandal to the Jews, charged the Man, saying: Do not go im-



immediately and publish every where, that you have been healed by me ; but go and shew your self regularly to the Priest, who is to judge of your being clean ; and offer the Sacrifice which the Law requires for your Purification ; \* that we may convince them of the reality of the Cure, and yet not give them any occasion of Calumny.

5, & 6. ¶ After this, Jesus went to *Capernaum* ; and as he was entring into the City, there met him Messengers from a Centurion, or Captain of the Roman Soldiers, to intreat him for a Servant in his House, lying very dangerously ill of a Palsie.

7. Jesus knowing the Man's Faith and Humility, and intending by making the Virtues of this Stranger more conspicuous, to take an

Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsie, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

\* Among the various Senses, which Expositors give of these words, *εις μαρτυριον αυτου*, this seems the most probable.

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occasion of rebuking the  
Pride and Infidelity of the  
Jews; saith, I will go down  
to the House and heal him.

8 The Centurion  
answered and said,  
Lord, I am not wor-  
thy that thou should-  
st come under my  
roof: but speak the  
word only, and my  
servant shall be heal-  
ed.

8. The Man sent again o-  
ther Friends, and answer-  
ed; Lord, I am originally  
a Gentile, and have been  
long a Sinner, and am not  
worthy that you should ho-  
nour my House with your  
Presence: I know that if  
you do but say the word.  
my Servant shall be heal-  
ed.

9 For I am a man  
under authority, ha-  
ving soldiers under  
me: and I say to this  
man, Go, and he go-  
eth: and to ano-  
ther, Come, and he  
cometh: and to my  
servant, Do this, and  
he doth it.

9. For if I, who am but  
an inferiour Officer in an  
Army, can give the word of  
command, and be immedi-  
ately obeyed by my Ser-  
vants: How much more  
may you, to whom God  
hath committed such Pow-  
er and Authority, say but  
a word, and what you say  
shall be effected?

10 When Jesus  
heard it, he marvell-  
ed, and said to them  
that followed, Veri-  
ly I say unto you, I  
have not found so  
great faith, no not  
in Israel.

10. At this answer Jesus  
was surprized, and said to  
his Disciples, and to the  
People that followed him;  
Verily I have not found so  
great Faith among the Jews  
themselves, who have lived  
al-

always under a Revelation of the Will of God, and have had the constant Use of the Scriptures and the Prophets, as this Stranger has now discovered.

11. They esteem themselves indeed the Children of *Abraham* and the Patriarchs, the peculiar People of God, to whom the Promises of Salvation are made: But assuredly I tell you, that many Strangers out of the heathen World, shall come from all Parts and joyn themselves to the true Church of God here on Earth; and shall hereafter be received with *Abraham*, and *Isaac*, and *Jacob*, into the kingdom of God in Heaven:

12. While the Jews, to whom the promises did originally belong, exclude themselves out of the true Church of God here, and shall hereafter be thrust out of the kingdom of Heaven into the darkness which is without, where shall be fruitless Repentance and endless Woe.

11 And I say unto you, that many shall come from the east and west, and shall sit down with *Abraham*, and *Isaac*, and *Jacob* in the kingdom of heaven.

12. But the Children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.



13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee: And his servant was healed in the self same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wives mother laid and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

13. Then sending back the Messengers to the Centurion, he bad them say thus to him; as you have believed, so is it done to you. And his Servant was found to be healed at that very instant.

14. ¶ After this, Jesus retired from the multitude, and went into Peter's House; and there he found Peter's Wives Mother lying upon the Bed, sick of a Fever.

15. And he took her by the Hand and helped her up; and the Fever was immediately cured so entirely, that her Strength returned to her, and she made Provision for them, and they sat down to Meat, and she served them.

16. But as soon as the Evening was come, and the Sabbath past, the Multitude gathered together again about Jesus, and they brought to him diseased and possessed Persons; and he cast out the evil Spirits, and healed all their Diseases with a word.

17. So

17. So that not only by his suffering in our stead upon the Cross, but even in this Sense also, by his curing Mens Diseases, was fulfilled that Prophecy of *Esaias*; *He took our infirmities, and bare our sicknesses*, *Isa. 53. 4.*

18. ¶ Another time, Jesus being pressed with a great multitude of People, commanded his Disciples to get ready a Boat to carry him over the Lake.

19. Which while they were doing, a certain Doctor of the Law, who imagined that Jesus would shortly come to great Glory and Power, saith unto him; Lord, I will be your Follower, and go along with you whithersoever you go.

20. But Jesus answered him: If you hope to find splendid Entertainments with me, you are much mistaken; For I am so far from that, that I have not so much as a House wherein to lodge myself.

17 That it might be fulfilled which was spoken by *Esaias* the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the Air have nests; but the Son of Man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entred into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered

21. Another, who had already followed Jesus and was his Disciple. said unto him: Lord, I will continue to be your Disciple and Follower; only suffer me to go home, and perform the last Rites of my Father's Funeral, and set in order his Family and Estate.

22. But Jesus answered him: you have forsaken all your earthly Relations and Fortunes, to become a Preacher of Righteousness; and if your Heart look back to any of those temporal Things, you are not worthy of this sacred Ministry. No; Do you continue to follow me; and let others, who have not taken upon them this holy Office, take care to bury their own Dead.

23. ¶ By this time the Disciples had provided Jesus a Boat, and he went in to it together with his Disciples.

24. And as they were rowing over the Lake, a great storm of Wind arose, so that the Water grew rough,



rough, and the Billows beat into the Boat. But Jesus himself was asleep.

25. And the Disciples ran to him in a great fright, and waked him, saying; Lord, help us, we are just sinking.

26. But Jesus designing to inure them to bear all hardships courageously and without fear, answered: O ye fearful and distrustful Men! Have ye thus long heard my Doctrine and seen my Miracles, and dare ye not yet trust your selves to the Providence of God? However, he rose up, and commanded the winds to cease, and the Waters of the Lake to be still, and there was suddenly a very great Calm.

27. At which both the Men of the Boat, and the Disciples themselves were exceedingly surprized, saying, How great is this Man? and how extraordinary is his Power? that even the Winds and the Waters obey him.

with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm?

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

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Chap. VIII. S. MATTHEW.

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine, feeding.

28. ¶ Now when Jesus had crossed the Lake, and was landed on the other side in the Country of the *Gergesenes*, there met him two possessed Men, which used to wander in desert Places, and among the Tombs, and were so exceeding strong that they could not be bound with any Chains, and so fierce that no Man durst pass that way for fear of them; These Men by the especial Providence of God, met Jesus at his landing.

29. At the sight of whom, the Devils which possessed the Men, knowing and being terrified at his Divine Power and Vertue, cried out immediately; Wherefore, O thou Son of the most High God, art thou come to torment us, before the Time appointed by God for our final Judgment?

30. Now there was at a distance a great Herd of Swine feeding.

31. And when Jesus had commanded the Devils to come out of the Men, they begged leave of him to enter into the Herd of Swine.

32. And he \* gave them leave. And they came out of the Men, and entred into the Swine; and all the Swine ran headlong immediately down a Precipice into the Lake, and were drowned.

33. At which the Keepers of the Swine, greatly terrified, fled presently into the City, and told what misfortune had befallen their Swine, and how the two possessed Men were suddenly cured and restored to their right Minds.

So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

\* Whether our Saviour permitted this, to shew the great power of evil Spirits, and how terrible the effects of their Malice would be upon Men, if they were not restrained by God: Or whether it was to punish the Gergesenes for keeping these Beasts, which were a Snare and Offence to the Jews, their Flesh not being permitted to be eaten: Or, for whatever other wise Reason it was: Certain it is, that this is the only Miracle our Saviour wrought, whereby any Man suffered damage.



34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

34 Whereupon almost all the Men of the City came out to see Jesus; and being more terrified with the Power of Jesus, and vexed at the loss of the Swine, than pleased with his Goodness in the Preservation of the Men, they desired him to depart out of their Country.

CHAP. 2

## C H A P. IX.

1. **J**ESUS perceiving hereby their disposition of Mind, and their unpreparedness to receive his Doctrine, went again into the Boat, and crossed over the Lake, and returned into his own City *Capernaum*.

2. And while he was there, they brought to him a Man so ill of the Palsie, that he was forced to be carried upon a Bed. To whom Jesus, perceiving both *his* and his Friends Faith by their Diligence to get to him through the Crowd, said; Son, be of good Courage; your Sins, which were the cause of your Disease, are forgiven.

3. At this Saying, many of the Jewish Doctors who were present, were greatly offended in their Minds, and said within themselves; What a Blasphemer is this Man, to undertake to for-

1. **A**ND he entred into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

give Sins, which no one but God alone has Authority to do!

4. But Jesus perceiving their Thoughts, said; Why are ye thus disturbed at my Words? and why do you reason thus perversely and enviously in your own Minds?

5. For what great Difference is there between forgiving the Man's Sins, and healing his Disease? Or, what less Power and Authority does it require, to heal the Disease which is the Consequence of his Sins, than to forgive the Sins which were the Cause of his Disease?

6. But I expressed myself thus, that ye might see that the Messiah has Power upon Earth to forgive Sins; God confirming my Sentence of Absolution, by the visible Miracle of healing the Man's Disease. Then Jesus turning himself to the sick Man, said; Arise, take up your Bed, and go home.



7. And the Man was immediately healed, and the use of his Limbs returned to him entirely; so that he took up his Bed, and carried it home.

8. And the Multitude being convinced by so undeniable a Miracle, of the Divine Power residing in Christ, glorified God for having sent to them a Prophet endued with such extraordinary Authority.

9. ¶ After this, Jesus departed from *Capernaum*, and went towards the Lake; and as he was in the way, he saw a Man, named *Matthew*, sitting at the Custom-House, or Tax-gatherers Stall, receiving Tribute. And Jesus said to him, Follow me; and the Man without delay left his business, and followed him.

10. And he invited Jesus home with him to his House: And when they sat down to Meat, many Tax-gatherers, who were Men hateful to the Jews; and many sinful Men of their

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

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And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Acquaintance, sat down with Jesus and his Disciples.

Which when the proud Pharisees saw, they were moved with Envy; but not daring to provoke Jesus himself, who had formerly with Authority reprov'd their Pride, they asked his Disciples; Why doth your Master, who pretends to be a holy and sanctified Person, keep company with the worst of Men, with Tax-gatherers and Sinners?

12. But Jesus hearing them ask the Question, answered: As those that are in health, need not the assistance of a Physician, but those that are sick; so those that are righteous, need not my Exhortations to Repentance, but those that are Sinners. Since therefore ye account your selves just Persons, who *do not need* my Instructions, why are ye angry with me for keeping company with such as *do*?

13. And if ye account it an unfit thing, or a kind of defilement, for a Man to keep company with Sinners, whom he may advantage by his Advice and Instruction; What, think you, means that Saying of the Prophet *Hosea*, (Hos. 6. 6.) *I will have mercy, rather than sacrifice?* For my part, I think it the best thing a Man can do, to converse with such Persons with designs of Mercy and Charity; and the great Design of my coming into the World, was not to call the Righteous, but those that have been Sinners, to Repentance and Reformation.

14 ¶ After this, the Disciples of *John the Baptist*, who being used to Fasting and Austerities, did through humane Infirmary somewhat envy the Disciples of Christ, who used no such Severities; came to Jesus and asked him, saying; Why, since we and the Pharisees fast often, do not your Disciples, if they pretend

13 But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And



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15 And Jesus said  
unto them, Can the  
children of the bride-  
chamber mourn, as  
long as the bride-  
groom is with them?  
but the days will  
come when the  
bridegroom shall be  
taken from them, and  
then shall they fast.

16 No man put-  
teth a piece of new  
cloth unto an old  
garment: for that  
which is put in to  
fill it up, taketh from  
the garment, and the  
rent is made worse.

17 Neither do  
men put new wine  
into old bottles: else  
the bottles break,  
and the wine runneth  
out, and the bottles

to any extraordinary Holi-  
ness, fast also?

15. Jesus answered; As  
the Guests at a Marriage-  
feast, cannot without absur-  
dity fast, so long as they are  
with the Bridegroom at the  
Feast; so my Disciples can-  
not fast, so long as I, their  
Master, am with them; but  
when I am taken from them,  
then they shall begin to  
fast.

16. For as it is very im-  
proper and inconsistent, to  
put a piece of new Cloth  
into an old Garment: So it  
it is very improper that my  
Disciples should mix Mourn-  
ing and Rejoycing, by fast-  
ing while they have the en-  
joyment of my immediate  
Presence.

17. And as it is very im-  
proper to put new Wine  
into old Bottles, which will  
thereby be in danger, † to  
be rent: So it would be

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† Note, That the Bottles of the Ancients were not like  
ours, but of Leather, which when it was old, would grow  
rotten and be apt to rend,

And

very

very improper, to put my Disciples upon Fasting and Austerities, while I am giving them the first Instructions for their Ministry: But all such things ought to be accommodated, to the Conditions of the Persons, and to the Circumstances of the Time:

18. ¶ While Jesus was speaking these things, there came a Ruler of the Synagogue, and fell down before him, and intreated him, saying; Lord, I have a Daughter lying now in my House so very ill, that by this time I fear she may even be dead. Yet by the greatness of your Power and the Miracles which I have heard of, I am convinced that if you will please to come down and lay your Hand upon her, you can cause her to recover.

19. Jesus, as he was always willing to do good to those who desired any thing of him with Faith and Sincerity, immediately went down with the Man

perish: but they put new wine into new bottles, and both are preserved.

18. ¶ While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19. And Jesus arose, and followed him, and so did his disciples.

to his House : And his Disciples and the Multitude followed him.

20. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment.

21. For she said within her self, If I may but touch his garment, I shall be whole.

22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort ; thy Faith hath made thee whole. And the woman was made whole from that hour )

20. And as he was in the Way, a Woman that had been twelve Years troubled with a bloody Flux, and was ashamed to confess her Disease publickly before the Multitude, came behind him privately, and touched the Hem of his Coat.

21. For she verily persuaded her self, that if she could but touch his Clothes, she should be healed.

22. Accordingly as soon as she touched his Coat, she was immediately healed. But Jesus by his Divine Power knowing what was done, and not being willing that so excellent an Instance of Faith should pass undiscovered, turned himself to the Woman, and said unto her ; Daughter, be of good Courage, your great Faith hath obtained the Cure of your Disease.

23. By



23. By this time, Jesus was come near the Rulers House : And when he went in, he found the young Woman dead, and her Relations tumultuously lamenting and bewailing over her.

24. But knowing the Power of God, and what he intended to do; he told them the young Woman was not dead, but asleep; and bad them all go out. But they, knowing certainly that she was dead, laughed at him and derided him.

25. Then he put them all out of the Room, except the young Womans Parents and some of his own Disciples: And he took her by the Hand, and she rose up, and was cured perfectly.

26. And tho' he commanded them, not to publish the thing abroad, yet the Fame of so extraordinary a Miracle presently spread over all the Country.

23 And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the same hereof went abroad into all the land.

27 ¶ And

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7 ¶ And

## Chap. IX.

## S. MATTHEW.

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27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straightly charged them, saying, See that no man know it.

27. ¶ Now when Jesus departed from thence, two blind Men, who had heard of his wonderful Works, followed him crying out; O thou Son of *David*, we believe thee to be the expected Messiah, we beseech thee have pity on us.

28. And when he was come into the House, the blind Men came to him. And Jesus, to inculcate perpetually the necessity of Faith and the evil of Unbelief, asked them; Do ye indeed believe that I am sent of God, and have Power to do these things? And they answered, Yes.

29. Then he laid his Hands upon their Eyes, and said; As ye have believed, so be it done to you.

30. And their Sight was immediately restored to them. But Jesus, having already done many Miracles; and either knowing that the unbelieving Pharisees, would be much provoked to apprehend him before his time; or that the admiring Mul-

Multitude would be strongly moved to come together seditiously, and make him (according to their false Notions of the Messias) a temporal King; or that he might set an Example of Humility, and how we ought not to be desirous of receiving glory for our good Actions; straitly charged the blind Men, that they should not divulge this Miracle abroad.

31. But they nevertheless spread the Fame of it, through all the Country.

32. ¶ When these Men were gone, the People brought to Jesus a Man that was dumb, and possessed with a Devil.

33. And Jesus cast out the Devil, and the dumb Man presently spake. And the People, seeing that all manner of incurable Diseases were with equal ease healed by Jesus with only a Word speaking, said; Certainly this Man must be the Messias; for there never arose a Prophet in Israel,

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31. But they, when they were departed, spread abroad his fame in all that country.

32. ¶ As they went out, behold they brought to him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

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34 But the Pharisees said, He casteth out the devils through the prince of the devils.

that did so many and so great Miracles in such a manner.

34. But the Pharisees on the contrary, moved with Rage and Envy, resolved to oppose him; and though they could not deny the Miracles which they saw with their Eyes, yet resolving some way or other to prejudice the People against him, they said, 'Tis not by the Power of God, but by Confederacy with the Prince of the Devils, that this Man casteth out Devils.

As they beheld him to him in possession of evil.

When the cast out the devil: and he was marvellous, It was in the

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

35. ¶ And Jesus travelled through all the Cities and Villages, expounding the Scripture in their Synagogues, and teaching them the true Doctrine of the Christian Religion, and proving his Authority and Divine Commission by the miraculous healing of all sorts of Diseases among the People.

36 But when he saw the multitudes, he was moved with compassion on them,

36. And when he saw a great multitude of People gathered together about him,

him, he had Compassion on them, because they seemed to be weary and scattered, wandring for want of faithful Guides and Teachers, as Sheep having no Shepherd: They were willing to receive the Instructions of true Religion, and desirous to be directed in the way of Happiness; but the Jewish Doctors, Scribes and Pharisees, had filled all things with Hypocrisie and vain Traditions, and there were none who taught the People with Sincerity and Faithfulness.

37. Then Jesus said to his Disciples: The Harvest indeed is great; there is a great Number of People, that are willing and prepared to receive Instruction: But the Labourers in this Harvest are few; there are but few who are able and fitted to instruct these People, in the ways of Righteousness and Truth.

because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

## Chap. IX.

38 Pray ye there-  
fore the Lord of the  
harvest, that he will  
send forth labourers  
into his harvest.

## S. MATTHEW.

38. Pray ye therefore  
to God, that he would pro-  
vide skilful and faithful Mi-  
nisters, to be sent forth to  
preach the Gospel through  
the World.

H CHAP.



## C H A P. X.

1. **T**hen Jesus calling together his Disciples, chose out of them twelve Men, to be sent forth to preach the Gospel: And that they might do it with the greater Authority and Efficacy, he gave them power to prove their Commission by the miraculous Works of casting out Devils, and healing all manner of Diseases.

2. Now the Names of the twelve Apostles, are these.

1. Peter.
2. Andrew.
3. James.
4. John.
5. Philip.
6. Bartholomew.
7. Thomas.
8. Matthew.
9. *Another James.*
10. Thaddæus, or Jude.
11. Simon *the Canaanite.*
12. Judas *Iscaiot.*

1 **A**ND when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother, James *the son of Zebedee*, and John his brother,

3 Philip, and Bartholomew, Thomas, and Matthew the publican, James *the son of Alphaeus*, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas Iscaiot, who also betrayed him.

5 These

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

5. These twelve Jesus sent forth to preach the Gospel, and he gave them their Charge, saying; Do not go among any of the *Gentiles* or *Samaritans*, because the Salvation of the Gospel must first be offered to God's peculiär People.

6. But go in the first place to the poor deluded *Jews*, who were originally the peculiar People of God; and offer them first, the gracious Terms of Repentance and Reconciliation.

7. Preaching to them every where, as ye go; that God is now about to establish the Kingdom of the *Messias*, wherein he will be worshipped in Spirit and in Truth, and instead of all external Rites and Ceremonies, will accept nothing but Repentance and sincere Obedience.

8. And to convince them that ye do not this rashly and without Authority; heal their Sick, cleanse their Lepers, raise their Dead, cast out Devils; and do all

these things freely and without reward, with the same Liberality as ye have received Power from me to do them.

9. And because the Design of this your Journey is wholly Spiritual and Heavenly, for the Instruction and Conversion of Mankind; therefore make no provision for it of any earthly things, of Gold, or Silver, or any other Money.

10. But go just as ye are; each Man with the same Coat, Shoes, and Staff, that he now has; † without providing any other Clothes, Shoes, or Staff; or any Bag of Provisions for the Way. For while ye are thus employed in labouring for the Benefit and eternal Welfare of others, ye may reasonably expect to be sustained by them for the present.

9 Provide neither gold, nor silver, nor brasse in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat)

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† Thus this Passage, where the Disciples are forbidden to provide a Staff, agrees well with Mark 6. 8. where they are permitted to take a Staff.

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11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words: when ye depart out of that

11. And when ye first enter into any City or Town, enquire what Person dwells therein of Piety and Probity, who may probably receive the Truth of the Gospel, and be assisting to you in your Preaching of Righteousness. And when ye have found such an House, accept its Entertainment, and continue therein without removing, till you depart out of that City.

12. And when ye go first into an House, say, Peace be to it; and pray for the Blessing of God upon the whole Family.

13. And if it be a pious and deserving Family, God will accordingly bless and prosper it: But if not, your Prayers shall return into your own Bosom; and the Blessing, which they render themselves unworthy of, shall be redoubled by God upon your selves.

14. And if any House or City shall refuse to entertain you, and shall reject your Doctrine, and despise

your Words, and refuse to be reformed; when ye depart out of that House or City, shake off even the Dust of your Feet against them; declaring, that since they have wilfully rejected the last means of Salvation which God has offered them by you, ye will have nothing more to do with them, but leave them to the Judgment of God.

15. Assuredly I tell you, the Punishment that shall be inflicted on the Inhabitants of such a City, shall be more terrible in the Day of Vengeance, than that which was inflicted on the Inhabitants of *Sodom*. Because the Inhabitants of *Sodom* might have repented, if they had heard your Preaching and seen your Miracles; But these Men having rejected greater offers of Mercy, shall be liable to a severer Punishment.

16. And now, behold, I send you forth as Sheep among Wolves; gentle, harmless, and innocent Persons,

house, or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of *Sodom* and *Gomorrha*, in the day of judgment, then for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

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among passionate and cruel Men. Be ye therefore wise and prudent, that ye give them no just occasion of reproaching you or your Doctrine; and be meek and gentle, that ye may win those that are of good Tempers, and avoid provoking those that are bad.

17 But beware of men, for they will deliver you up to the counsels, and they will scourge you in their synagogues.

17. But when ye have done all you can, you must expect nevertheless to be persecuted by wicked and cruel Men. Though ye be never so careful to avoid giving them any just Offence, yet merely for your continuing to preach the Gospel, they will carry you before their Magistrates, as Malefactors; and scourge you in their Synagogues, as Apostates.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

18. And ye shall be brought before Governors, and Princes and Kings, for the Gospels sake; by which means your Innocence shall be discovered, and your Doctrine made known, even to the Gentiles and to the whole World; that *they* also hearing of your Doctrine



and Miracles, and seeing your Simplicity, Sincerity, and Innocence, may either embrace the Truth, or be left without excuse.

19. Now when Men shall thus bring you before the Magistrates to be judged, be not solicitous to meditate what ye shall say in your Defence, or in what manner ye shall apologize for your selves to the best advantage: For your Works and Doctrine shall be their own Vindication; and God, who by his peculiar Providence supplies you with all other Things that are necessary or convenient, will also at that Time provide for your Defence.

20. So that it shall not be so much you your selves that shall plead your own Cause, as the Spirit of God that shall plead for you.

21. Only expect, that the Persecution which shall be raised against you for preaching the Gospel, will be very great and unnatu-

19 But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against

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ral. For the Purity and Holiness of your Doctrine being utterly inconsistent with the Covetousness, and contrary to the Passions and Lusts of Men, will provoke Men incorrigibly enslaved to these Vices, to break through all the Bonds not only of Virtue and Humanity, but even of Relation and Natural Affection, to persecute and destroy you: So that even Fathers and Sons and Brethren shall kill one another, in fierceness against the Truth.

22 And ye shall be hated of all men for my names sake: but he that endureth to the end, shall be saved.

22. Nay, and the generality of Men will become your Enemies; the whole Stream of the World will run against you and discourage you. But he that notwithstanding all this Opposition shall persevere in his Faith and his Obedience to the End, and shall not be moved by these Difficulties and Persecutions to forsake his Religion and Integrity so long as he lives; shall receive the Reward of everlasting Life.

23. Ne-

23. Nevertheless, though ye ought to bear Persecutions cheerfully, and never to be overcome by them, when the Providence of God brings them unavoidably upon you; yet, if ye have Opportunity, when ye are persecuted in one City, ye may flee unto another. For assuredly I tell you, ye shall not have preached through all the Cities of the *Jews*, before the Kingdom of Christ shall be gloriously manifested in the final destruction of that Nation.

24. And be not discontented, that ye must needs suffer Persecutions and Afflictions. For if I my self endure all manner of Reproaches, and Persecutions, and Afflictions; you have no manner of reason to expect or hope to escape better. The Disciple is not greater than his Master, nor the Servant above his Lord.

25. Ought not ye to be well satisfied, if ye meet with no worse Treatment than I have done? If they have

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have

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26 Fear them not  
therefore: for there  
is nothing covered,  
that shall not be re-  
vealed; and hid, that  
shall not be known.

27 What I tell  
you in darkness, *that*  
speak ye in light:  
and what ye hear in  
the ear, *that* preach  
ye upon the house-  
tops.

28 And fear not  
them which kill the  
body, but are not a-  
ble to kill the soul:  
but rather fear him  
which is able to de-  
stroy both soul and  
body in hell.

not spared to call me Beel-  
zebug, and compare the Son  
of God to the chief of De-  
vils; what reason can ye  
have to expect, that they  
should not deal as ill with  
you?

26. However, be not a-  
fraid of them. The Doctrine  
which you are to preach, is  
not such as that ye need  
through Fear to dissemble  
or conceal it. All things  
shall in time be openly and  
publickly made known, and  
then your Innocence shall  
be fully vindicated, and the  
goodness of your Cause suf-  
ficiently made to appear.

27. Whatever therefore I  
tell you secretly, do ye open-  
ly declare; and what I  
teach you in private, that  
preach ye courageously in  
the most publick Places, and  
proclaim openly to all the  
World.

28. And be not afraid of  
Men, the utmost Power of  
whose Malice can extend  
only to the killing of the  
Body, but your Soul they  
cannot hurt: But be careful  
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above all things to obey the Will of *God*, who, if he be displeased, can destroy both Soul and Body in Hell.

29. If ye be constant in your Obedience to *God*, his Providence will watch over you in a peculiar manner; and *Men* shall never be able to afflict you any farther, than *He* shall see expedient either for your present Advantage or your future Happiness. There is not one of the smallest and meanest Creatures upon Earth, that ever dies without the Providence and Disposal of *God*: How much less can ye perish, without his Knowledge and Permission?

30. Nay, so far from that; there is not so much as a Hair of your Head, or any the smallest thing about you, which is not taken notice of and observed by Providence.

31. Be not therefore afraid what Men can do unto you. Ye are of much more worth than the other Creatures upon Earth: And

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value then many sparrows.

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if nothing can happen even to the meanest of those Creatures, without the Providence and Direction of God; how much less to you?

32 Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in heaven.

32. Here then is a certain trial of Mens Faith and Obedience. He that notwithstanding all the Terrors and Threatnings of Perſecution, ſhall ſtill ſincerely perſevere in his Obedience to God, and without Fear continue ſtedfaſt in the Profeſſion of true Religion; ſhall be owned by me before God and Angels, as a worthy Diſciple, and ſhall receive the Reward of eternal Life.

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in heaven.

33. But he that for fear of Mens Hatred and Perſecution; ſhall renounce and be aſhamed of the Profeſſion of true Religion, or act contrary to the Precepts of it; ſhall be denied by me before God and Angels, as an unworthy Diſciple, and ſhall loſe the Reward of everlaſting Life.

34. And



34. And do not persuade your selves that ye may avoid this Trial. Do not think, that the World will entertain the Christian Religion in the Love and Peaceableness of it. I tell you nay; but wicked Men will make it an occasion of Hatred and Quarrels.

35. Nay, to such a height will these Contentions upon the account of Religion arise, that a Mans nearest Friends and Relations shall become his bitterest and most cruel Enemies.

36. And even those of a Man's own Family, shall hate and persecute him to destroy him.

37. This is indeed a hard and severe Trial. But when things do come to this extremity, that a Man must either lose the friendship of his dearest Relations, or forsake his Religion; all earthly and temporal Considerations must yield to the one thing necessary, of securing an eternal Interest. For whoever shall prefer the

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a mans foes shall be they of his own household.

37 He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

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Love of a Father, or Mother, or Brother, or Sister, before true Religion and Virtue; cannot be a sincere Disciple of Christ, nor be accounted worthy to be admitted into the Kingdom of Heaven.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

38. And he that cannot follow me in bearing Sufferings, Afflictions, and Death; cannot be thought worthy to partake with me in my Glory.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

39. So that the Case plainly comes to this. He that to *save his Life* in this present time, basely complies with wicked Men by forsaking his Religion; does most truly *lose it* by incurring eternal Death: But he that constantly perseveres, and *loses his Life* in this present time to preserve his Religion and his Virtue; does most truly *save it* unto eternal Happiness.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

40. ¶ With these Instructions, Go ye, and preach the Gospel through all the Cities of the *Jews*. He that entertains you, and hears and obeys your Words, shall be

be esteemed as if he received me: And he that receives me, shall be accepted as if he had heard and obeyed the Words of God himself.

41. He that receives a Preacher of Righteousness, merely upon the account of his bearing that Character, without any temporal Consideration; and shall entertain, and encourage, and assist him; shall be look'd upon to have an Interest both in his Work and in his Reward. And he that shall entertain a righteous Man; merely upon the account of his being a righteous Man, without any other Consideration; shall be entitled to a share of his Reward.

42. And whosoever shall do any the smallest kindness, or give any the least assistance, to the meanest of my Disciples, merely upon account of his being a Disciple, without any worldly Considerations; Assuredly I tell you, he shall by no means go unrewarded.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple; verily I say unto you, he shall in no wise lose his reward.



## C H A P. XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples:

1. **W**HEN Jesus had thus instructed his Apostles, and sent them forth to preach the Gospel; he departed, and travelled himself through many Cities of the *Jews*, teaching and instructing the People, and confirming his Doctrine with Signs and Miracles.

2. The report of which Miracles spreading over all the Country, came also at length to the Ears of *John the Baptist*, whom *Herod* for his freedom in reproving his Faults had shut up in Prison: But his Disciples were admitted to come to him in the Prison, and they acquainted him with the Fame of Jesus's Miracles. Whereupon *John* sent two of them to Jesus.

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3. And

3. And bad them \* ask him, Whether He were indeed the expected Messias, or whether they should look for another.

4 Jesus, upon their asking this Question, wrought immediately several Miracles before their face, and then bid them judge what he was by his Works; Go, saith he, and tell John what things ye have not only heard, but also seen with your Eyes.

5. Tell him that the Blind receive their sight; that the Lame walk; that the Leprous Persons are cleansed; that the Deaf hear; that the Dead are raised; and that poor, and meek, and humble Men, have the glad tidings of Salvation preached unto them.

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

\* Tis probable John did this, not so much that he doubted himself of Christ's being the Messias, but to satisfy his Disciples, who it seems had some small emulation against Jesus and his Disciples, as may be gathered from *Matth* 9. 14.

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6 And blessed is he whoſoever ſhall not be offended in me.

7 ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind?

8 But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing, are in kings houſes.

6. And bleſſed is he, whoſoever ſhall not be † aſhamed of my Doctrine, or † diſcouraged by any temporal Evils from obeying it.

7 ¶ With this Answer the Diſciples returned to John: And when they were gone, Jeſus took occaſion to ſpeak to the People concerning John; and he ſaid, What was it that ye went out into the Wilderneſs unto John to ſee? I preſume it was not for nothing, and in mere trifling, that ye went out in ſuch Multitudes.

8. What was it then, that ye went out to ſee? Was it in expectation of ſeeing ſome great Perſon, finely clothed, and appearing in great delicacy and ſplendor? No; The Wilderneſs was not a proper place, to expect ſuch a Sight as that in.

† Thus the word *οκνασκει* ſignifies in other places, and moſt evidently, *Matth. 13. 21.*



9. What then was it, that ye went out to see? Was it in hopes to see a Prophet? Yea verily, and a Prophet it was that ye did see, and a much greater one too, than any of the Prophets that went Before him.

10. For this was he, of whom the Prophet *Malachi* foretold, that he should be sent as a Fore-runner, to make ready the Way for the coming of the Messias, and to prepare Mens Hearts for the reception of the Gospel.

11. Assuredly I tell you, that of all the Prophets and holy Men, that ever yet appeared upon the face of the Earth, there never was any equal to *John the Baptist*; nevertheless, the meanest Preacher of the Gospel in the Kingdom of the Messiah, has a greater and more excellent Office and Ministry than he.

12. 'Twas *John the Baptist* that first declared openly the coming of the Messiah, and preached publickly

9 But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater then John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater then he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence,

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lence, and the violent take it by force.

God's Design of accepting Repentance as the Condition of the Gospel-Salvation : And from that time forwards all sorts of People, not only Jews, but even Gentiles also, and Publicans, and the greatest Sinners, have pressed in to hear this gracious Doctrine, and to accept the Terms of Repentance and Forgiveness.

13 For all the prophets, and the law prophesied until John.

13. For till the time of *John*, Men had only the Guidance and Direction of the Law and the Prophets; but since that time, the Gospel hath been begun to be published to the World.

14 And if ye will receive it, this is Elias which was for to come.

14. And if ye will bear that I should tell you the Truth, this *John* is the Person whom the Prophets foretold should appear in the Power and Spirit of *Elias*, to prepare the Way for the coming of the Messiah.

15 He that hath ears to hear, let him hear.

15. Whoever is desirous or willing to be taught and instructed, let him observe what I say.

16. But the Men of this Generation are perverse and obstinate; and whatever we say or do, they will be sure to interpret crossly and perversely. No Arguments can persuade them to hearken to Instruction, and no manner of Behaviour can remove their Prejudices against us: But they are just like Children in a froward and peevish humour.

17. For as Children in such an humour, do every thing just contrary to what their Companions desire and expect; If others laugh and play, they will be sad and sullen; if others be sorrowful, they will laugh and mock: Even so the Men of this Generation cannot be wrought upon either by one way of Teaching, or another.

18. For *John the Baptist*, when he came to preach to them, came solitary in the Wilderness, with great Austerity and Severity of Life, with Fasting and Abstinence, with Mortification

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.



19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners: but wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

and Self-denial: And they said, He is mad, and hath a Devil.

19. On the contrary, Christ comes to them without this Austerity, in a freer way of Conversation: And they call him a loose Person, a Glutton and a Wine-drinker, and a Companion of the worst of Men. But when the perverseness of Men has said and done all that it can, Wisdom will still vindicate it self and appear to be Wisdom, in whomsoever it be found, and in what manner soever it be exercised.

20. ¶ Then began Jesus to upbraid the Cities wherein he had wrought most of his Miracles, for their invincible Obstinacy and Malice; that though he had taught them such excellent Doctrine, and proved his Authority by such undeniable Miracles, yet they could not be persuaded to repent.

21. And he said, Wo unto you the Inhabitants of *Chorazin* and *Bethsaida* : For if God had vouchsafed to *Tyre* and *Sidon* the same demonstrations of his Power, and the same offers of his Mercy, that he has graciously been pleased to make unto you ; they might long since have repented in all Humility.

22. Therefore I tell you, the punishment of the Inhabitants of *Tyre* and *Sidon*, shall be more tolerable than that which shall be inflicted upon you in the Day of Vengeance : Because ye have withstood greater Convictions, and rejected the offers of greater Mercy.

23. And thou *Capernaum*, which art now so great, and flourishing, and proud a City ; shalt be utterly destroyed and brought to nothing. For if God had done the same wonderful things in *Sodom*, that he has done in thee, it might have repented and have escaped that dreadful

21 Wo unto thee, *Chorazin*, wo unto thee, *Bethsaida* : for if the mighty works which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for *Tyre* and *Sidon* at the day of judgment, then for you.

23 And thou, *Capernaum*, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee, had been done in *Sodom*, it would have remained until this day.

24 But

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24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, then for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so Father, for so it seemed good in thy sight.

Vengeance which fell upon it.

24. Therefore the overthrow of *Sodom* shall appear to have been more tolerable, than that dreadful destruction which shall be inflicted on the Inhabitants of *Capernaum* in the Day of Vengeance.

25. ¶ After these things, Jesus prayed, and said: I return thee Thanks and Praise, O Father, the Almighty Creator and All-wise Governor of the World; for that in the infinite Wisdom of thy Divine Providence thou hast so ordered the Dispensations of thy Mercy, that the Mysteries of the Gospel and the Means of attaining eternal Happiness, are not so much understood and embraced by the cunning, politick and proud Men of this World, as by the modest and humble and meek.

26. Most justly, O Father, hast thou so disposed things: For thus it became infinite Goodness



Goodness and Justice to do;  
and thus it seemed good to  
the eternal Wisdom of thy  
All-seeing Providence.

27. ¶ Jesus added more-  
over, and said: The whole  
disposal of all things relating  
to the Salvation of Men, is  
now committed to me by  
God the Father: And as no  
one understandeth the na-  
ture of this Oeconomy, but  
God the Father who has  
sent the Son into the World;  
so no Man can understand  
in what manner God the  
Father will be worshipped  
and obeyed, but the Son to  
whom he has committed  
the discovery of his Will,  
and they to whom the Son  
shall reveal that discovery.

28. Come therefore unto  
me ye that are weary of the  
slavery of Sin, and desirous  
to know how to be recon-  
ciled to God: Come unto  
me ye that are weary of te-  
dious Rites and burdensome  
Ceremonies, and I will  
teach you the most easie and  
acceptable way of serving  
God.

27 All things are  
delivered unto me  
of my Father: and  
no man knoweth the  
Son but the Father:  
neither knoweth any  
man the Father, save  
the Son, and he  
to whomsoever the  
Son will reveal him.

28 ¶ Come unto  
me all ye that la-  
bour, and are heavy  
laden, and I will  
give you rest.

29 Take

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls.

30 For my yoke is easie, and my burden is light.

29. Take upon you my Religion, and become my Disciples. I will teach and instruct you, not in the ways of Pride, Haughtiness, and Cruelty ; but in Meekness, Gentleness, and Mercy. And I will change a heavy and burdensom Service, to such a reasonable Obedience as every good Man must approve and rejoyce in.

30. For my Religion is easie and good ; and the Commandments of the Gospel are by no means grievous.

CHAP.

## C H A P. XII.

1. **A**Bout this time it hapned that Jesus walked through the Corn-fields on the Sabbath day with his Disciples : And as they were going, the Disciples being hungry, and knowing what they were \* permitted by the Law in such case to do, plucked the Ears of Corn, and rubbing out the Corn with their Hands, began to eat it.

2. But the Pharisees, who watched all Occasions of reproaching them, observing that it was the Sabbath day when they did this, said to Jesus ; See you not how your Disciples break the Sabbath ? Why do you not then reprove them ?

**A**T that time Jesus went on the Sabbath-day through the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat,

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

\* When thou comest into the standing Corn of thy neighbours, then thou maiest pluck the ears with thine hand, Deut. 23. 25.



3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him,

3. Jesus answered, saying; God never designed by any positive Constitutions, such as *the strict Judaeical observation of the Sabbath, and the like*, to put such Difficulties upon Men, as to hinder them from doing things absolutely necessary. For have ye not read how *David* behaved himself in a like Case?

4 How he entred into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

4. Do ye not remember, how when he was hungry in a Journey, the Priest (*1 Sam. 21. 6.*) gave him consecrated Shew-bread out of the Tabernacle, which in strictness none but the Priests were allowed to eat, and both *David* and they that were with him eat of it? Now if *David* be no where blamed for doing this, why do ye reproach my Disciples for doing so small a thing, as plucking and eating a few Ears of Corn on the Sabbath-day?

5. Again,

5. Again, Do you not remember how the Priests are by the Law appointed to do several sorts of works in the Temple upon the Sabbath-day, and yet they are no where accused for breaking the Sabbath in so doing?

6. You will say perhaps this was a Case excepted, because in this Case the Priests were employed *in the Temple and about the Service of God*, by God's own express Command. Very true; And if so, then the *Business* of Mens Salvation, which my Disciples are going upon, and *my Presence*, and *my Permission*, will much more excuse them in this smaller Instance.

7. But besides; since God every where declares, that he prefers Works of Righteousness and Charity, before Sacrifices and the exactest performance of all positive Laws and outward Ceremonies; ye have no reason to accuse my Disciples, for being so intent upon Works

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

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of greater importance, as not to have made provision for a strict Observation of the Sabbath in its Phari-  
saical and utmost Rigour.

8 For the Son of man is Lord even of the sabbath-day.

8. Especially it being evident of the Sabbath in particular, that being instituted for the use and relief of Man, and not to be a hindrance to him in the performance of Moral Duties; it may in Cases of necessity be dispensed with by † *any Man*, and much more have its Rigour relaxed by † *me*.

9 And when he was departed thence, he went into their synagogue.

9. ¶ On \* another Sabbath-day Jesus entered into the Synagogue; and then there offered it self an occasion of confirming the same Doctrine by a Miracle in the Synagogue, which

\* See Luke 6. 6.

† Since on the one hand the Phrase *Son of Man* cannot without harshness be understood of any other than *Christ*; & since on the other hand some Expositors not without great Arguments (and especially from the parallel place, *Mark* 2. 27.) conceive it in this passage to mean only *Man* in general; I have therefore endeavoured in the Paraphrase to express both Senses.



he had before preached in the Fields.

10. For there happened to be in the Synagogue a Man having a withered Hand; and the Jews still watching for somewhat whereof they might accuse Jesus, observed him and † asked whether he would think it lawful to heal the Man on the Sabbath-day.

11. But Jesus said to them, Who is there among you so strict and scrupulous an Observer of the Sabbath, as that if but a Beast of his should by any Accident come in danger of its Life, or of any great Mischief, he would not immediately relieve it, though it were the Sabbath-day?

12. If then the fear of the loss of a *Beast*, be accounted by you a sufficient Excuse for breaking the Sabbath; how much more

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

† By their *διαλογισμοί*, their mutterings one to another, Luke 6. 8.

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ought an act of Charity towards a *Man*, to be preferred before all ceremonious Observances? So that, even your selves being Judges, it is lawful to do Acts of Righteousness and Charity upon the Sabbath-day.

13 Then saith he to the man, Stretch forth thine hand: and he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a counsel against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

13. Then Jesus bad the Man stretch out his Hand; and its strength immediately returned to it, and it became sound as the other.

14. Upon this, the Pharisees went out; and being filled with Rage and Indignation against Jesus, they consulted among themselves how they might destroy him.

15. But Jesus knowing their Designs, and because his Time of Suffering was not yet come, retreated from thence with his Disciples into a private Place. Nevertheless the Multitude, discovering whither he went, followed him; and he healed all their Diseases and Infirmities.

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16. Yet

16. Yet because he was not willing to make any more Disturbance, and to enter into more Contentions with the Pharisees; but desired to discharge his Office quietly, and to heal and do good to all Men without much noise; therefore he commanded the People not to make him known.

17. And thus was fulfilled that Prophecy of *Esaias* (*Isai. 42. 1.*)

18. Behold, my servant, whom I have chosen; my beloved, in whom my Soul is well pleased. I will put my Spirit upon him; and he shall preach true Religion, not only to the People of *Israel*, but to the Gentiles also.

19. And this he shall do in all Meekness, Gentleness, and Humility: without Contention and Noise, without Tumult and Disturbance.

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by *Esaias* the prophet, saying,

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.



20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

20. *He shall not with rigour and severity destroy those that are weak and fallen, but shall with mercy and gentleness recover and reform them; till by his meekness and goodness he shall cause true Religion to be spread triumphantly over all the World, and be established for ever.*

21. *Insomuch that even the Gentile World shall be converted by his Doctrine, and publickly profess his Name and Religion.*

22. ¶ After this, the People brought to Jesus a Man possessed with a Devil, and so miserably afflicted, that he was deprived of the use both of his Eyes and his Tongue. And Jesus cast out the Devil, and healed the Man; and immediately he that had been blind and dumb, both spake and saw.

23. At which Miracle the People were exceedingly surprized, and said; Certainly this Man must be the Messiah.

24. But the Pharisees, who were hardened against all Conviction, when they heard the People thus talk, said within themselves: No; This Man, who is a breaker of Sabbaths and a despiser of our Traditions, cannot act by Divine Power and Authority; but it must be by Confederacy with the Prince of the Devils, that he thus casteth out Devils.

25. But Jesus knowing their Thoughts, said; With what perverseness do you now reason among yourselves! For whatever is done by Confederacy with evil Spirits, must be something that promotes the Interest of Evil Spirits and the cause of Wickedness, and not any thing directly contrary thereto: Unless you will imagine that any Kingdom or Society, can be supported by Quarrels and Divisions within it self.

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

26. If therefore casting out Devils, and that in Confirmation of a Doctrine directly contrary to the Interest of evil Spirits, be a thing not to be done by Confederacy with those evil Spirits; then nothing can be more absurdly malicious, than this your Accusation of me.

27. But besides; your own Countrymen and Relations have sometimes undertaken to cast out Devils, and yet ye never accused them of Confederacy with evil Spirits: What reason have ye then to accuse me thereof, who have never cast out Devils by any worse means, or to serve any worse purpose? So that either these your own People must condemn you of Partiality and unjust Judgment, or else ye must needs acknowledge that I cast out Devils by a Divine Power.



28. And now if the thing it self be apparent, and ye cannot without extreme Unreasonableness and the utmost degree of Malice deny it, that what I do is by the immediate Power of God; then here is a convincing Proof, that I am truly sent from God, that I act by his Commission, and that the Doctrine which I preach is for the establishment of his Kindom.

29. For as ones entring into a strong Man's House, & forcibly dispossessing him of his Goods, is an evident Proof, that he that so enters, is stronger and comes with greater Authority than he that had the first Possession: So my breaking the Power of Devils, by casting them out of the Bodies, and destroying their Dominion over the Minds of Men, is an undeniable Demonstration of my being sent by a Power and Authority greater than theirs.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not  
with me, is against  
me: and he that ga-  
thereth not with me,  
scattereth abroad.

30. When two great  
Powers are at irreconcila-  
ble Enmity against each  
other, even he that only  
forbears joyning with one  
side, is thereby reputed to  
be against it: \* How much  
more therefore ought I,  
who have actually done  
so many things towards de-  
stroying the Power and  
Kingdom of *the Devil*, to  
be believed to act really in  
opposition to *him*? And  
\* he that shall not joyn with  
*me* in this great Work, shall  
be look'd upon to be a-  
gainst *me*.

31 ¶ Wherefore I  
say unto you, All  
manner of sin and  
blasphemy shall be  
forgiven unto men:  
but the blasphemy  
*against the holy Ghost*  
shall not be forgiven  
unto men.

31. ¶ Since therefore 'tis  
as evident, as is possible,  
that the Works which I do,  
are by the Authority of  
God, and by the Power of  
his Holy Spirit; I tell you,  
whosoever shall resist this  
Conviction, by such a de-  
gree of Malice as ascribing  
these Works to the Power

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\* \* This Verse being capable of two Senses, whereof it is  
not easie to determine which was principally intended by  
our Saviour, I have endeavoured in the Paraphrase to ex-  
press both.

of the Devil, God will not afford to such a Man any further Conviction; so that though all other Sins and Blasphemies whatsoever may be repented of and forgiven, yet he that shall be guilty of this, shall never have granted him any farther means of Repentance and Forgiveness.

32. All other Sins, I say, may be forgiven: Even he that speaks against *me*, and is not convinced by *my preaching*, may yet afterwards be convinced by the *Power of the Holy Ghost*, and repent and be forgiven. But he that shall obstinately resist this last means of Conviction, which God has thought fit to make use of for the Conversion of Mankind, and shall maliciously revile the most evident Operations of the Spirit of God; such a one has no farther means left, by which he might be convinced and brought to Repentance, and consequently he can never be forgiven.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

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33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

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world,  
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34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall

Either

33. ¶ In vain do ye Pharisees pretend to Holiness and Sincerity of Heart, while ye suffer your Mouths to utter such Blasphemies. For as a Tree is known by his Fruit, so a Man's Words are signs of the disposition of his Heart. Either therefore forbear Blaspheming, or else pretend not to Religion at all, with which such Behaviour is utterly inconsistent.

34. But indeed it is impossible ye should speak otherwise than Evil. For ye are a perverse and malicious Generation of Men, and the thoughts of Mens Hearts will discover themselves by their words.

35. A good Man, whose Thoughts and Designs are good, will utter good things: and a wicked Man, whose Thoughts and Designs are wicked, will utter evil things.

36. And do not think that Mens Words are a light thing, and pass unheeded in the sight of God: I tell you

you there is no falsity or evil Word, that a Man speaks, so trivial, which shall not be examined and have its regard in the exactness of the Divine Judgment; how much more shall Revilings and Blasphemies be accounted for?

37. For not only by Mens Actions, but also by their Words, shall their State be determined; and Judgment accordingly be passed upon them.

38. ¶ Then some of the Jewish Doctors and Pharisees spake to Jesus, saying; Master, we are not satisfied with the *Works* you have yet done; we desire you would call for some miraculous Sign from Heaven, which may demonstrate you to be sent by God, and to act by his Power and Commission.

39. But Jesus knowing their Obstinacy and Malice, answered them thus: Ye are a perverse and degenerate Generation of Men; I have already wrought many and great Miracles, and ye

give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the Scribes, and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

believe me not; I have done many wonderful Works before your Faces here on Earth, and now nothing will satisfy you but a Sign from Heaven: I tell you, God will not vouchsafe any more Signs to this Generation; but only one such Sign as was that of the Prophet *Jonas*, to render them inexcusable.

40 For as *Jonas* was three days and three nights in the whales belly: so shall the son of man be three days and three nights in the heart of the earth.

41 The men of *Nineveh* shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of *Jonas*, and behold a greater than *Jonas* is here.

40. For as *Jonas* after having been three Days buried in the Sea in the Belly of the Whale, was cast up again alive: So *Christ*, after he shall be killed and buried in the Earth, shall on the third Day be raised again.

41. And then this Generation shall by being compared with the People of *Nineveh*, appear to be most justly condemned to utter destruction. For when the Men of *Nineveh* were preach'd to by *Jonas*, who was a Stranger, and but a mean Person; who continued among them but three Days, and wrought no Mi-  
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acles to confirm his Mission; they yet hearkned to him and repented: But this Generation, though they have *Christ* himself sent to preach to them; though they hear his Doctrine, and see his Miracles; though they wonder at the Authority and Plainness with which he teaches, and are astonished at the Power by which he acts; yet they are not by all these things brought to Repentance.

42. Again, this Generation shall by being compared with the *Queen of Sheba*, appear to be most justly condemned and destroyed. For she having heard afar off the Fame of *Solomon's* Wisdom, took a very long Journey to go and see and admire it: But the Men of this Generation, having a Teacher of far greater Wisdom and Knowledge, offering himself to instruct them in their own Streets, yet despise and reject him.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

43, & 44, & 45. I will tell you therefore by an easie Similitude, what shall be the Case of the Men of this Generation, and how they shall be dealt with. As an evil Spirit, when he is cast out of a Man, wandreth through the World, and not meeting with Entertainment elsewhere, returns to the same Man again; and if he finds him disposed and fitted to receive him, enters into him again, and brings also many other evil Spirits with him; so that the state of that Man becomes ten times worse than it was at first: Even so shall it be with the Men of this Generation: Ignorance, Superstition, and Malice, like so many evil Spirits, have by the preaching of the Gospel been beginning to be in some measure dispelled from amongst them; but meeting with less Entertainment even in the Heathen World than among the Jews, and finding the Hearts of these Men still

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still prepared to receive and entertain them, they return into them again, and filling them with more incurable Wickedness and Impenitence than ever, fit them for a most dreadful and exemplary Destruction.

46. ¶ While Jesus was discoursing these things, his Mother and some other of his nearest Relations, hoping (as it should seem) to draw him away from the Dangers which he exposed himself to, came and desired to speak to him.

47. But not being able to get near him for the Crowd of People, one that stood nigh told him, that his Mother and other Relations waited to speak to him.

48. But Jesus answered him and said; who are they, whom ye call my Mother and Brethren? Do ye think that I esteem of People by nearness of Blood, by any earthly Relation or Affections?

46 ¶ While he yet talked to the people behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?



49 And he stretch-  
ed forth his hand to-  
wards his disciples,  
and said, Behold my  
mother, and my bre-  
thren.

50 For whoso-  
ever shall do the will  
of my Father which  
is in heaven, the same  
is my brother, and  
sister and mother.

49. And pointing to-  
wards his Disciples, he ad-  
ded, and said; No: But  
these are they, whom ye  
ought more properly to call  
my Relations.

50. For whoever shall  
hear the Word of God, and  
believe and embrace and  
obey it; these are the Per-  
sons, whom I look upon as  
my truest Friends and Rela-  
tions, and esteem them as  
my Mother and Brethren  
and Sisters.

CHAP.

## C H A P. XIII.

1. **A**Bout this time, Jesus being teaching in the House, and finding that he wanted room, went out to the side of the Lake, and there he sat and taught the People.

2. And when the Multitude of People, that came together to hear him, grew so great that they pressed one another, he went into a Boat that he might be the more conveniently seen and heard, and the People stood upon the Shoar before him.

3. And because there were but few among them that were able to comprehend, or prepared and worthy to hear the whole Truth fully declared to them, therefore he instilled things into them by degrees, and taught them by the way of Comparisons

1 **T**HE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore:

3 And he spake many things unto them in parables; saying, Behold, a sower went forth to sow.

4 And

4 And sowed, by the way the fowls devoured

or Similitudes. And first he compared the Preaching of the Gospel, to a Husbandmans sowing Corn in his Field; to shew them, that as the same Seed produced better or worse Corn, according as it was sown in better or worse Ground; so the Preaching of the Doctrine of Christianity had more or less effect upon the Lives of Men, according as it was heard and received by Men of honest and well-disposed Hearts, or by those of an evil and contrary Disposition. *A Husband-man,* saith he, *went out to sow his Ground:* Thus the Preacher of the Gospel scattereth his Instructions, and as it were sows the Precepts of true Religion, in the Hearts of his Hearers.

4 And when he sowed, some seeds fell by the ways side, and the fowls came and devoured them up.

4. *And while he was sowing, some of the Seed fell upon the beaten Road, and never entering at all into the Ground, was pick'd up by the Birds.* Thus the Doctrine of the Gospel is heard by  
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some, who never consider and meditate upon it at all; but as they hear it carelessly and without regard, so the next trivial business that either the Devil or the World puts into their Thoughts, causes them immediately to forget it.

5, & 6. *Again, some other of the Seed fell upon rocky Ground, where the Earth being very shallow, it sprung up indeed quickly; but having no depth of Root, as soon as the Sun shone hot, it withered away:* Thus some others hear the Doctrine of Christianity, who receive it indeed, and consider it also, and make Resolutions to obey it; but not having a settled firmness and constancy of Mind, they are overcome by Temptations, especially in Persecution, and fall away from God.

7. *Again, some other of the Seed fell among Weeds and Thorns, which sprung up with the Corn, and overgrew it, and killed it:* Thus the

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprung up and choked them.

preaching of the Gospel is heard by others, who also receive it and entertain it; but their Minds are so taken up with the Covetousness, Cares, and Pleasures of the World, that it hath little or no Effect upon their Lives and Conversations.

8 But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

8. *Lastly, Some other of the Seed fell into good Ground, which brought forth Corn proportionably to the goodness of the Soil, some more plentifully, some less:* Thus some others hear the Doctrine of true Religion; who being of good and honest and well-disposed Tempers, believe, embrace and obey it, and shew the Effects of it in the Holiness of their Lives; according to the different degrees of the Goodness of their Tempers and of the firmness of their Resolutions, making smaller or greater Improvements in Virtue.

9. He that is capable and desirous of being instructed, let him attend and observe what I say.

10. ¶ This Parable of the Sower *Jesus* spake unto the People, without applying or giving the explication of it. And when he was alone, his Disciples asked him, why he taught the People only by way of Similitudes, without giving them the Explication.

11. *Jesus* answered: Because though *you* indeed may have all the Truths, that concern the State of the Gospel and the Kingdom of the Messiah, clearly and fully explained to *you*; yet the mixt Multitude are not capable nor worthy of such a thing.

12. For, they who with honesty and simplicity receive Instruction; and improve those Advantages, which God hath already given them, to the purposes of Religion and the in-

9 Who hath ears to hear let him hear.

10 ¶ And the disciples came and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.

13 There-



crease of Virtue; as *you* do: Such Persons indeed shall have \* more Instruction and greater Assistances, continually afforded them. But they who make no use of that Instruction which is given them, and improve not those Advantages which they already have; as *a great part of these common Hearers* do not: Such Persons, as they are not capable, so neither shall they be accounted worthy of more Instruction or greater Advantages.

13 Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither do they understand.

13. Therefore I speak to them in Parables; that because by seeing the greatest Miracles they have not been convinced, and by hearing the plainest Doctrines they would not be made to understand; all those may yet continue Ignorant, who will not take pains to consider and search out the Truth.

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\* Mark 4. 24. *Unto you that hear, shall more be given.*

14. And thus in these People is most exactly fulfilled that Prophecy of *Esaïas*; (*Isai. 6. 9.*) *Ye hear indeed, but understand not; and ye see indeed, but perceive not:*

15. *For the heart of this People is fat, and their Ears heavy, and their Eyes shut; so that they see not with their Eyes, nor hear with their Ears, nor understand with their Heart, to be converted and healed.*

16. But as for you my Disciples, blessed are ye; because ye are convinced by what you see, and are desirous to understand what you hear: Therefore has God thought fit to reveal to you the whole Truth, and to make known to you the Mysteries of his Kingdom.

17. And what a great Blessing indeed this is, ye may judge from hence; that the Patriarchs and Prophets and holy Men of old, were desirous to see and

14 And in them is fulfilled the prophecy of *Esaïas*, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their Ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, that many prophets, and righteous men have desired to see those things which ye see, and have not seen them: and to hear those

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those things which ye hear, and have not heard them.

hear those things, which ye now see and hear; but were not permitted. To *them* God vouchsafed to foreshew these things only in Shadows and afar off: which to *you* he now reveals clearly and plainly.

18 ¶ Hear ye therefore the parable of the sower.

18. You therefore may hear the full Sense and Explication of the Parable.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sowed in his heart: this is he which received seed by the way side.

19. Then He told them, how by *the Sower* was to be understood *the Preacher of the Gospel*; and by the *Seed*, the *Doctrine of true Religion*. That by *that sown in the common Road*, were meant *those who heard this Doctrine, but regarded it not, neither remembered it at all*.

20 But he that received the seed in to stony places, the same is he that heareth the word, and anon with joy receiveth it:

20, & 21. That by *that sown in shallow Earth upon a Rock*, were meant *those who heard indeed the preaching of the Gospel, and gladly received it also, and made Resolutions to obey it; but for want of Constancy and Firmness in those Resolutions, in time of Temptation and Persecution fell away*.

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

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22. That



22. That by *that sown among Weeds and Thorns*, were meant *those who also heard and received the Doctrine of Christianity*; but through the *Cares and Covetousness and vain Pleasures of the World*, made no Improvements in Religion and Virtue.

23. And lastly, That by *that sown in good Ground*, were meant *those who heard the Doctrine of true Religion, and understood, and practised it*; and became in their several degrees truly and sincerely Religious.

24. ¶ But to return to the History. Jesus spake also another Parable to the People, and said: *A certain Husbandman sowed good Seed in his Ground*: Thus Christ sendeth forth good Men into the World, to constitute his Church, and to grow up together in one Body in Holiness and Righteousness.

25. *But while his Servants slept, an Enemy came, and sowed Tares among the Wheat*,

22 He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them; saying, The kingdom of heaven is likened unto a man which sowed good seed in his field;

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

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*and went away.* Thus while the Servants of Christ are less watchful than they ought, the Devil sends among them false Apostles and false Teachers, and wicked Men; who for some time lie hid under the veil of Hypocrisie, insinuating themselves into weak Men by specious false Doctrines.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

26. *But when the Corn grew up, and bare fruit, then the Tares also discovered themselves.* Thus in process of time, when Trials and Persecutions come on, and good Men distinguish themselves by the fruits of Patience and Virtue; then the Hypocrites also discover themselves, by their indirect Practises, or open deserting the Truth.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He saith unto them, An enemy

27, & 28. *Then some of the Husbandman's Servants came to him and told him, that Tares were grown up among his Wheat, and asked him if they should go and weed them out:* Thus good and well meaning Persons, when they

they see Hypocrites and evil Men in the Church, with that they could all be cast out, and that the Church might consist only of sincere Members.

29, & 30. *But the Husbandman answered, No; Lest while ye are weeding out the Tares, ye pluck up also the Wheat with them; But let them alone till Harvest, and then I will order my Reapers to pick out the Tares first and burn them, and then gather the Wheat into my Barn:* Thus God has not made Provision to have all sorts of evil Men cast out of the Church, lest weak and good Men should suffer with them; neither doth he always in this World send publick Judgments upon the Wicked, lest the Innocent be involved in the Calamity together: But at the end of the World, he will by his Angels separate the good and sincere Men from the Wicked and the Hypocrites; and then he will

hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.



exactly reward the one, and punish the other.

31, & 32. Again, another Parable spake Jesus to the People, and said; *A Husbandman sowed in his Field a grain of Mustard-seed; which when it was sown, was one of the least of Seeds; but when it grew up, it became a spreading Tree, big enough for the Birds to build their Nests in its Boughs:* Thus the Gospel of Christ at its first appearing, seems mean and contemptible, received only by a few, and those mean Persons; but in time it shall spread over all the Earth; and that Doctrine which the Jews now despise and reject, shall be embraced and flourish among all the Nations of the Gentiles.

33. ¶ Also he spake another Parable to the same import, saying; *A woman took a little Leaven, and covered it up in three Bushels of Meal; and when it had lain there a while, the whole*  
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31 ¶ Another pa-  
ble put he forth  
to them, saying,  
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ven is like to a grain  
of mustardseed, which  
a man took and sow-  
ed in his field.

32 Which indeed  
is the least of all  
seeds: but when it is  
grown, it is the great-  
est among herbs,  
and becometh a tree:  
so that the birds of  
the air come and  
build in the bran-  
ches thereof.

33 ¶ Another pa-  
ble spake he unto  
them, The kingdom  
of heaven is like un-  
leaven, which a  
man took and hid  
in three measures of  
meal, till the whole  
was leavened.

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had received the tincture of the Leaven throughout: Thus the Religion of Christ, which now begins to be taught amongst Men, shall by the Power and Evidence of Truth, spread it self in time through all the Nations of the World.

34. ¶ All these Parables did Jesus speak to the People, telling them the bare Similitude only, without adding the Explication.

35. So that hereby he literally fulfilled that Saying of the Prophet, *Psalms 78. 2. I will open my mouth in Parables; I will utter dark Sayings of old.*

36. But when the Multitude were dismissed, he entered into a House with his Disciples; and there they desired him to explain to them what was meant by the Parable of the Tares springing up among the Wheat.

34 All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them.

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered  
and said unto them,  
that soweth the  
good seed, is the Son  
of man :

38 The field is  
the world : the good  
seed are the children  
of the kingdom :  
but the tares are the  
children of the wic-  
ed one :

39 The enemy  
that sowed them, is  
the devil. The har-  
vest is the end of the  
world : and the reap-  
ers are the angels.

40 As therefore  
the tares are gather-  
ed and burnt in the  
fire : so shall it be in  
the end of this world.

41 The son of  
man shall send forth  
his angels, and they  
shall gather out of his  
kingdom all things  
that offend, and them  
which do iniquity :

37. And then he told  
them, how by the *Husband-  
man* was meant *Christ*, or  
any other *Preacher of the  
Gospel* under him.

38. That by the *Field*,  
was to be understood *the  
World*; by the good *Seed*  
sown in the Ground, good  
*Christians*, or *true and sin-  
cere Members of the Church  
of Christ*; and by *Tares*  
springing up among the  
*Wheat*, *wicked Men and  
Hypocrites* crept into the  
*Church*.

39. That by the *Enemy*  
who sowed the Tares, was  
meant *the Devil*; by the  
*Harvest*, the *Day of Judg-  
ment*; and by the *Reapers*,  
the *Angels of God*.

40. Lastly, That as in the  
*time of Harvest the Tares*  
*were pickt out from among  
the Wheat, and cast into the  
Fire and burnt* :

41, & 42. So at the *Day  
of Judgment*, *Christ* should  
send out his *Angels*; and  
they should separate all wicked  
*Men and Hypocrites and false  
Teachers*



*Teachers and impenitent Sinners, from among good and sincere Men; and should cast them into Hell, the place of the execution of God's final Vengeance, where they should be tormented for ever with fruitless Repentance and never-ceasing Woe.*

43. And then, *added he*, shall the righteous be crowned with immortal Glory, and shall enjoy unspeakable Happiness in the presence of God. Whoever is capable and desirous to be instructed, let him observe what I say.

44. ¶ Jesus added moreover another Parable, and said; *As a Man that findeth a great Treasure in a Field, goeth with much joy, and selleth all that he hath, and buyeth that Field*: So true Religion and Piety is such a Treasure, for the attainment of which a Man ought to be willing to part with all things in the World.

42 And shall cast them into a furnace of fire: there shall they be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like a net that was cast into the sea, and gathered of every kind;

48 Which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

45, & 46. ¶ Again, As *a Man that trades in Pearls, when he meets with one of exceeding great value, readily sells all the rest that he has, to buy that:* So the Virtue and Happiness of the Gospel is a Jewel of such Price, that whoever really searches after his *chief Good*, ought to be willing to quit all earthly Enjoyments, rather than come short of this.

47, & 48. ¶ Again, As *a Net cast into the Sea, catcheth all sorts of Fish, good and bad together; but when it is drawn to the shoar, then the Fishermen separate them, and preserve the good, and cast away the bad:*

49, & 50. So by the Preaching of the Gospel there is gathered together a visible Church upon Earth, consisting both of good and bad Men, sincere Christians and Hypocrites together; but at the end of the World, God shall by the Ministry of his Angels separate the good from the evil;

evil ; and then the one shall be rewarded with eternal Life, and the other punished with everlasting Destruction.

51. ¶ When Jesus had finished these Parables, he asked his Disciples ; Do ye understand all these things that I have taught you ? They answered, Yes Lord.

52. Then he said ; Ye must take care therefore so to lay up these my Doctrines in your Minds, that ye may be thoroughly qualified to be Preachers of the Gospel, and be able upon all Occasions to bring forth out of your Memory, as out of a well-furnished Store-house, Instructions suited to Persons of all Capacities.

53, & 54. ¶ After this, Jesus departed and returned into his own Country, and there he preached in their Synagogues with so much Wisdom and Authority, that those who knew the meanness of his Family and the poorness of his Parents,

51 Jesus saith unto them, Have ye understood all these things ? they say unto him, Yea, LORD.

52 Then said he unto them, Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own countrey, he taught them in their synagogue, insomuch that they were astonished, and said, Whence

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Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? is not his mother called Mary, and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

were astonished and said, How comes this Man by all this Knowledge and Power?

55, & 56. Is not his Father a Carpenter? and do we not know his Mother and all his Relations? plain and mean Persons? People of no Learning, Power or Authority? How then comes this Man to pretend to such Wisdom, and to do such mighty Works?

57. Thus they despised and slighted him for the meanness of his Parentage, and rejected his Doctrine out of prejudice to his Person. But Jesus upbraided them for these unreasonable Prejudices, saying: A Prophet is no where likely to be undervalued and disrespected, so much as among his own Country-men and by his nearest Relations: For these Men judging of things only by temporal Considerations, and despising a Man's former meanness, and envying his present honour, are therefore

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apt to reject him and disbelieve his Doctrine; But Strangers, acknowledging the Divine Power by which a Prophet acts, and admiring the excellency of the Doctrine which he preaches, will receive him and honour and believe him.

58. For this reason Jesus wrought but few Miracles in his own Country: Because *there* Men by their unreasonable Prejudices and Unbelief, were become incapable of being benefited by his Divine Doctrine, and unworthy of being convinced by any greater Miracles.

58 And he did not many mighty works there, because of their unbelief.

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## C H A P. XIV.

**1** **A**T that time Herod the tetrarch heard of the fame of Jesus,

**2** And said unto his servants, This is John the Baptift, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

**3** **¶** For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Phillips wife.

**1.** **B**Y this time the fame of Jesus's Doctrine and Miracles, had reached the Ears of *Herod*, who was Governor of *Galilee*, and Son of that *Herod* who had slain the Children in *Bethlehem*.

**2.** And when he heard of Jesus, and how People talked variously concerning him, some judging that he was *Elias*, others that he was *Jeremias*, and others otherwise ; *Herod* himself said, Surely this is *John the Baptift*, whom I beheaded ; He is risen again from the dead, and therefore these wonderful Works are wrought by him.

**3, & 4.** For this *Herod* had apprehended *John the Baptift*, and put him in Prison, and beheaded him there ; And the Occasion of his  
M 2 doing



doing it, was this: Being desirous to marry *Herodias* his Brother *Philip's* Wife, *John* had freely told him that it was not lawful for him to have her.

5. Hereupon he grew very angry with *John*, inso-much that he almost resolved to have killed him. But the persuation which he had in his own Conscience concerning *John's* Holiness, and the fear which he had lest the People (who all believed *John* to be a Prophet) should be enraged at his death and fall into an Uproar, restrained him from doing it.

6, & 7. Thus *John*, though he was cast in Prison, had yet his Life preserved. But on a certain time, when *Herod* was feasting upon his Birth-Day with the Court, it happened that the Daughter of *Herodias* dancing before him pleased him so extremely, that he swore rashly he would give her whatever she desired, though it should

4 For *John* said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when *Herod's* birth-day was kept, the daughter of *Herodias* danced before them, and pleased *Herod*.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

cost him even half his Kingdom.

8. And hence arose the occasion of *John's* death. For the young Woman not knowing what was fittest for her to desire of the King, went to her Mother *Herodias* to ask her Advice; who finding that she had now a fair opportunity of executing her Revenge upon *John*, for having opposed her Marriage with *Herod*; bad her Daughter desire of the King that *John* might be slain. Accordingly the young Woman comes in and desires, that he would make her a present of *John Baptists* Head.

9 At this Request the King was surprized and greatly troubled: For the Opinion which he himself had of *John*, and which he knew that the People also had concerning him, did yet restrain his Passion and Cruelty. However, because he had solemnly sworn to her, and that in the presence of his whole Court, he

M 3

resolved

resolved at last to gratifie her.

10, & 11. Sending therefore to the Prison, he caused *John* to be beheaded; and the Head was brought, and presented to the young Woman; and she carried it to her Mother.

12. In the mean time the Disciples of *John*, hearing of his death, went and fetched away his Body and buried it; and when they had so done, they came and gave Jesus an Account of the whole Story:

13. ¶ When Jesus heard this, he departed from the place where he was, and went by Water into a Desert privately with his Disciples. But it was not now possible for him to hide himself from the diligent Enquiry of the People: For they sought him out, and being neither discouraged with the difficulty of the Way, nor with the want of Provisions in the Desert, went round about after him on foot.

10 And he sent and beheaded *John* in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And



14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

14. Jesus therefore seeing a great Multitude gathered together after him, and being pleased with their Faith and Diligence, took pity on them, and healed as many as were weak and sickly among them.

15. But when the Evening drew near, his Disciples, (not yet sufficiently instructed by all the Miracles they had seen, to have a right understanding of Jesus's Power and Wisdom) began to put him in mind, that the place being Desert and the Night approaching, it was time to send away the People, that they might go into the neighbouring Towns, and buy themselves Provisions.

16. But Jesus, knowing his own Divine Power, and resolving to work a Miracle for the benefit of those People, said; Nay, it is not necessary nor convenient to send them away thus fasting: But do ye entertain them here in this place.

17. They said unto him, we have no Provision for so great a number of people : Nay, we have no more amongst us in all, than five Loaves of Bread and two small Fishes.

18. Jesus, wondring at the slowness of their Understanding, that they should not yet call to mind his former Miracles, and consider what he was able to do ; had them bring to him what Victuals they had, how little soever it might be,

19. Then commanding the people to sit down in several Companies upon the Ground, he took the Bread and Fish in his Hands, and when he had given Thanks to God and blessed them, he brake and gave them to his Disciples, and the Disciples distributed them to the Multitude.

20, & 21. And though the number of the people that did eat, was not less than Five thousand Men besides Women and Chil-

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full.

21 And

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## Chap. XIV.

21 And they that  
had eaten were a-  
bout five thousand  
men, beside women  
and children.

22 ¶ And straight-  
way Jesus constrain-  
ed his disciples to get  
into a ship, and to  
go before him unto  
the other side, while  
he sent the multi-  
tudes away.

23 And when he  
had sent the multi-  
tudes away, he went  
up into a mountain  
apart to pray : and  
when the evening  
was come, he was  
there alone.

## S. MATTHEW.

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dren, yet such was the effi-  
cacy of the Divine Power  
evidenced in the wonderful  
increase of the Bread and  
Fish upon Christ's giving  
his Blessing, that not only  
all this Multitude had e-  
nough and were satisfied,  
but there remained more-  
over as many Fragments,  
as when they were gathered  
up, filled twelve Bread-bas-  
kets.

22. ¶ When this was  
done, Jesus ordered his Dis-  
ciples to enter into a Boat ;  
and though they were very  
unwilling to go without  
him, yet he intending to  
try them with another Mi-  
racle, commanded them to  
row over the Lake before-  
hand, and leave him behind  
to dismiss the People.

23. Accordingly, when  
the Disciples were gone, he  
sent away the Multitude ;  
and after that, he went  
up to pray upon a Hill,  
and there continued alone  
till Night.

24. During



24. During which time, the Disciples were gotten into the midst of the Lake; where, the Wind coming contrary, and a Storm arising, they were tossed up and down by the Waves, not without fear of being lost; Jesus suffering them to be alone in this Danger, that he might inure them to Hardships, and teach them to rely without distrust in the greatest Extremities upon the Providence of God.

25. However, when they had toiled the greatest part of the Night, Jesus took pity on them; and knowing in his Wisdom when they had been sufficiently tried by this Danger, he came to them towards Morning, walking upon the Lake.

26. But when the Disciples saw him walking upon the Water, and had not yet Light enough to know who he was, they were affrighted, thinking him to be a Spirit or Apparition;

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But,

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27 But straight-  
way Jesus spake un-  
to them, saying, Be  
of good cheer, it is  
be not afraid.

28 And Peter an-  
swered him and said,  
Lord, if it be thou,  
bid me come unto  
thee on the water.

29 And he said,  
Come. And when  
Peter was come  
down out of the ship,  
he walked on the  
water, to go to Jesus.

30 But when he  
saw the wind boi-  
stirous, he was afraid:  
and beginning to  
sink, he cried out,  
saying, Lord save  
me.

and not knowing what to  
do, they cried out for fear.

27. But Jesus, not wil-  
ling to keep them any lon-  
ger in a Fright, spake to  
them, and told them who he  
was, and bad them take  
Courage, and not be afraid.

28. Then, knowing his  
Voice, they began to come  
to themselves: And *Peter*,  
who was forwardest upon  
all Occasions to make proof  
of his Faith, said; Lord, if  
it be you, give me leave to  
come out, and walk upon  
the Water with you.

29. Jesus, knowing the  
infirmity of his too forward  
Confidence, and being wil-  
ling to take occasion at the  
same time to *reprove his*  
*Weakness* and to *confirm his*  
*Faith*, bad him come down  
out of the Boat; and he  
came down and walked  
upon the Water towards  
Jesus.

30. But when he felt  
the Wind strong, and saw  
the Waves rage and beat  
about him, his Faith failed  
and he was afraid; and be-  
ginning

ginning to sink, he cried out,  
Lord help me, I perish.

31. Then Jesus took him  
by the Hand, and helped  
him up, and reprov'd his  
Diffidence, saying; Where-  
fore were you so weak, as  
that after you had not only  
seen *me* walk upon the Wa-  
ter, but had also experi-  
mented my Power in doing  
the same *your self*, yet at the  
boisterousness of the Winds  
and Waves you should let  
your Faith fail, and suffer  
Distrust to arise in your  
Mind?

32. Then they went both  
up into the Boat together,  
and immediately the Storm  
ceased, and the Air became  
calm, and the Waters  
smooth.

33. And when the Men  
of the Boat saw this great  
Miracle, they fell down at  
Jesus's Feet, and worshipped  
him, saying; Verily you  
are the true Messias, the Son  
of God, the Redeemer of  
Israel.

31 And immedi-  
ately Jesus stretched  
forth *his* hand, and  
caught him, and said  
unto him, O thou of  
little faith, where-  
fore didst thou  
doubt?

32 And when they  
were come into the  
ship, the wind cea-  
sed.

33 Then they that  
were in the ship  
came and worship-  
ped him, saying, O  
a truth thou art the  
Son of God.



34 ¶ And when they were gone over, they came into the land of Genesareth.

34. Now when they had crossed the Lake, they came into the Land of *Genesareth*, where Jesus had been once before.

35 And when the men of that place had knowledge of him, they sent out unto all that country round about, and brought unto him all that were diseased,

35. And the Men of that Country knowing him again, sent presently into all the Towns round about, and brought unto him all that were afflicted with any manner of Disease.

36 And besought him, that they might only touch the hem of his garment: and many as touched were made perfectly whole.

36. And being convinced of his Power by his former Miracles which they had seen and heard of, they desired that they might but touch so much as the Hem of his Garment; And according to their Faith, as many as touched him, with a firm Trust and Belief of his Power, were perfectly healed.

## C H A P. XV.

1. **A**Bout this time certain Jewish Doctors, Scribes and Pharisees, Inhabitants of *Jerusalem*, strict Observers of the traditional Precepts of the Elders, came to Jesus; and because they could not find any means to accuse him of transgressing the *Law of God*, they charged him with neglecting their *Humane Traditions*, saying :

2. If you pretend to be a Teacher of greater Holiness than ordinary, why do you suffer your Disciples to transgress those Precepts and Traditions, which our wise Ancestors have commanded to be observed as Fences of the Law ? For Example : Whereas our Elders have ordained, that for fear of any defilement that may have happened to them,

1 **T**hen came to Jesus Scribes and Pharisees, which were of *Jerusalem* saying,

2 Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread.

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Men should always wash their Hands before Meat ; your Disciples wholly neglect this Tradition, and make no scruple to eat with unwashed Hands.

3 But he answered and said unto them, Why do you also transgress the commandment of God by your tradition?

3. Jesus answered: Ye are most unreasonably and maliciously partial. For who are most justly to be blamed? my Disciples, who neglect indeed your *trifling and tedious Superstitions*, but strictly observe *the Law of God?* or ye your selves, who that ye may superstitiously observe *the vain and sometimes directly wicked Traditions of Men*, stick not at all at transgressing the *eternal Commands of God?*

any do the transgression of the law or they wash their hands when they eat bread.

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

4. For Instance: 'Tis an eternal and unchangeable Law of God, that Men should *Honour and Respect their Parents*; that they should *Obey and Submit to them*; and that, when need requires, they should *Relieve and Assist them*: And this Law God hath moreover confirmed, by positively annexing a capital Punishment



ment to the breach of it ;  
that whoever *Dishonours*,  
*Reviles*, *Disobeys*, or *Rebels*  
against his *Parents*, should  
† *Die without mercy*.

† Deut.  
21. 21.

5, & 6. But ye on the  
contrary say : If a Man  
binds himself by an Oath,  
that he will not relieve the  
Necessities of his Parents ;  
or Vows to give to some  
pious Use, what should o-  
therwise have been laid out  
for their Relief and Assi-  
stance ; the Man is by this  
means freed, from all Obli-  
gation of Duty to his Pa-  
rents. Thus in observing  
your vain and superstitious  
Precepts or Traditions, ye  
openly violate the plain  
Commandment of God.

7. Ye Hypocrites ; most  
justly may I now say of you,  
what *Esaias* in old time said  
of your Fathers ; (*Isai. 29.*  
13. )

8. *This People talks of Re-  
ligion, and makes an outward  
show of Holiness and Devoti-  
on ; but their Hearts are far  
from being honest and sincere.*

5 But ye say,  
Whosoever shall say  
to his father or his  
mother, *It is a gift*  
by whatsoever thou  
mightest be profited  
by me,

6 And honour not  
his father or his mo-  
ther, *he shall be free.*  
Thus have ye made  
the commandment  
of God of none effect  
by your tradition.

7 Ye hypocrites,  
well did *Esaias* pro-  
phesie of you, saying,

8 This people  
draweth nigh unto  
me with their mouth,  
and honoureth me  
with their lips : but  
their heart is far  
from me.

9 But

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9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

9. *In vain therefore are all their pretences to Piety, and of no esteem in the sight of God; whilst instead of Obedience to the Divine Commands, they insist only upon the Doctrines and Traditions of Men.*

10. Then Jesus calling to him the common People, said; Hearken, and understand what I say:

11. Eating with Hands not washed just before, does not make a Man impure, as the Pharisees vainly teach. For real Purity and Impurity does not consist in outward cleanliness or uncleanness of the Body, but they are inward and moral dispositions of Mind. Every thing that God has created, is in its own nature pure; and \* nothing that entreth into a Man's Mouth, and goeth down into his Stomach, can of it self make him ap.

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\* That is, no kind of Meat or Drink makes a Man a Sinner, tho' the quantity may through Intemperance, which is Vice of the Mind.

pear sinful and unclean in the sight of God. They are those things only, which *come out* of a Man; Thoughts and Desires proceeding from his Heart and Mind, that can defile him in this Sense.

12. Then came the Disciples to Jesus, and said; Do you not perceive that the Pharisees are angry and enraged at what you say? and that they are likely to bring you into some Danger, for speaking thus openly against their Traditions?

13. But Jesus answered, saying: They may be angry and rage, but ye need not fear them; For both they and their Doctrines, not being from God, shall be destroyed and perish together.

14. Let them alone, and do not trouble your selves about them. They are blind, ignorant, and proud Teachers: They know not the Truth, and they refuse to be instructed in it: They

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then



shall perish therefore in their Obstinacy *themselves*; and as many as will be led by *them*, preferring Ignorance and Superstition before Knowledge and true Religion, shall also perish with them.

15 Then answered Peter and said unto him, Declare unto us this parable.

15. Then said *Peter* to Jesus; explain to us more fully what you have now said, about the things that do or do not make Men unclean.

16 And Jesus said, Are ye also yet without understanding?

16. Jesus answered; Are ye who ought to teach others, so dull yet and slow to understand a thing *your selves*, and that in so manifest and plain a Case?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

17. Do ye not yet conceive, how whatever a Man eateth, goeth into his Stomach, and passeth through his Body; and being wholly corporeal, affecteth *only his Body*; without having \* of it self, merely for being of this or that kind, any effect upon *the Man* to make him better or worse?

\* See Note on Ver. ii.

18, & 19. But the things which come out of a Man, proceeding from his Heart and Mind; such as are *wicked and dishonest Intentions, base Contrivances and evil Speeches, Murder and Hatred, Adultery and Fornication and all kinds of Uncleaness, Theft and Fraud and all Cheats, False Witness and Lyes, Prophaneness* and the like; these do truly and properly defile a Man.

20. These, I say, are the things, which make a Man unclean and sinful in the sight of God; but to eat with unwashed hands, which does not at all affect the Mind, cannot make a Man unclean.

21. ¶ After these things, Jesus retired to the Borders of the Country of Tyre and Sidon.

22. And while he was there, there came a Heathen Woman of that Country, and cryed after him, saying; Lord, I have heard of the many Miracles you have wrought, and the good

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a Woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But

Works you have done ; and I believe you to be a Teacher sent from God : I beseech you , have pity upon me, and heal my Daughter, who lies now in my House miserably afflicted with an evil Spirit.

23 But he answered not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

23. Jesus, knowing the Womans Faith, and intending to reproach the Obstinacy of *the Jews* Unbelief, by giving an evident proof and trial of the Constancy of this poor *Gentile* ; seemed at first to despise and neglect her, by giving her no Answer at all : In-  
somuch that his Disciples wearied with her Importunity, desired him to send her away with some Answer or other, that they might not be troubled with her continually following them.

24 But he answered and said, I am not

24. But Jesus said: I am not  
\* *now* sent unto *the Gentiles* ;

\* The Mercy of the Gospel was not to be offered to the Gentiles, till after Christ's Resurrection.



the Design of my coming into the World, is to make the *first* offers of Mercy to *the Jews*, who are the peculiar People of God; to convince *them* by my Miracles, and to reform *them* by my Preaching.

25. The Woman then came up to him, and kneeling down before him, said; Lord, do not reject me, but grant me this one Favour.

26. Jesus answered: It is not fit to take that Bread, which God has designed for his own Children, and give it to the Dogs; I must not dispose of those Favours to *Gentiles* and Strangers, which God has sent me to bestow among his own People the *Jews*.

27. The Woman replied: 'Tis true, Lord; yet as the Dogs are every where suffered, to eat the Crumbs that fall from their Master's Table; so out of that bounteous Liberality, wherewith you dispense among the *Jews* the abundance of God's

sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and cast it to dogs.

27 And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table.

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## Chap. XV.

## S. MATTHEW.

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Mercy, I beg you would not deny me this one small Petition.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

28. At this Answer, Jesus, as it were surprized and vanquished with the greatness and constancy of the Womans Faith, said; O Woman, very extraordinary is your Faith and Trust in God, far greater than I have ordinarily found even among the Jews themselves; be it therefore done unto you, according to your desire. And her Daughter was found to be healed at that very instant.

29 And Jesus departed from thence and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

29. ¶ After this, Jesus departed from the Borders of *Tyre* and *Sidon*, and returned towards the Lake of *Galilee*; and he went up, and sat upon the top of a Hill.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them:

30. And the People who had seen his former Miracles, gathered again about him, and brought to him all manner of diseased Persons, whether they were lame, or blind, or dumb, or maimed, or whatever other

Infirmity they laboured under; and he healed them every one.

31. Inſomuch that the Multitude were aſtoniſhed beyond meaſure, ſeeing thoſe that had been lame and maimed, to walk; thoſe that had been blind, to ſee; thoſe that had been dumb, to ſpeak; and all ſorts of Diſeaſes healed with a Word. And they gave Praise and Glory to the God of *Iſrael*, who had ſent amongſt them ſo great a Prophet.

32. Then Jeſus calling to him his Diſciples, ſaid; I pity theſe poor People, who have nothing to eat: If I ſhould ſend them away faſting, ſome that have far to go, would be in danger of fainting before they could get home.

33. The Diſciples, forgetting how he had lately fed miraculoſly five thouſand Men, ſeemed ſurprized and ſaid; Which way can we get Victuals enough in this deſert place, to ſatiſſie ſo great a multitude?

31 Inſomuch that the multitude wondered when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of *Iſrael*.

32 ¶ Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude?

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34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four thousand men, beside women and children.

34. Jesus knowing his own power, and what he intended to do, said; How much have you amongst you? They answered; Only seven Loaves of Bread, and a few small Fishes.

35, & 36. Then Jesus, commanding the People to sit down in Ranks upon the Ground, took the Bread and Fish in his Hands; and when he had given Thanks to God and blessed them, he brake and gave them to the Disciples, and the Disciples distributed them to the multitude.

37, & 38. And though the Number of People that did eat, was not less than four thousand Men, besides Women and Children, yet such was the efficacy of the divine Power evidenced in the increase of the Bread and Fish, upon Christ's giving his Blessing, that not only all this multitude had enough and were satisfied, but there remained moreover as many Fragments, as when they were

were gathered up, filled seven Bread-baskets.

39. After this, Jesus sent away the People; and went himself by Water into the Country of Magdala.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

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## C H A P. XVI.

**T**HE Pharisees also with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.

3 And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but can ye not

1. **A**Bout this time some of the *Superstitious Pharisees* and *unbelieving Sadducees* came to Jesus, to tempt him and ask him captious Questions, that they might find some opportunity of reproaching and accusing him. And they desired that he would shew some miraculous Sign, immediately from Heaven, which might demonstrate him to be sent by God, and to act by his Power and Commission.

2, & 3. But Jesus knowing their Obstinacy and Malice, answered them thus. Ye Hypocrites, wherefore do ye urge me to shew you more Signs; as if God had not already given you sufficiently plain Tokens, to know both who I am, and wherefore I am sent? Ye are skilful enough in smaller



ler Matters, to observe the Signs and Tokens of Things that are to happen ; ye can guess by the Face and Colour of the Sky, what Weather is like to be the next Morning or Evening ; Why then will you not take pains in Affairs of greater concern, to observe the Periods and Revolutions of Things ? Why can you not study to learn from the Predictions of the Prophets, and from the Things which ye see accordingly come to pass, to know the *Time* and the *Person* of the *Messias*.

4. But ye are a degenerate and perverse Generation of Men. Ye have seen many of the things, which were foretold of the *Messias*, already accomplished in me ; and yet ye will not understand nor believe. Ye have seen me already work many and great Miracles before your Faces, and yet nothing will convince you but more Signs. I tell you, God will not vouchsafe any more Signs to this Generation, but

discern the signs of the times ?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

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only this one to render them inexcusable ; that as *Jonas* after having been three days buried in the Sea in the Belly of the Whale, was cast up again alive ; so *Christ*, after he shall be killed and buried in the Earth, shall on the third day be raised again.

5 And when his Disciples were come to the other side, they had forgotten to take bread.

5. ¶ Having given this answer, *Jesus* turned away from the Pharisees and Sadducees, and left them, and went with his Disciples over the Lake ; and as they were in their Passage to the other side, they found that they had forgotten to take Bread.

6 ¶ Then *Jesus* said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.

6. Whereupon *Jesus* taking occasion from the *Similitude of Bread* to draw some useful Instructions for his Disciples, bad them take care to avoid the *Leaven* of the Pharisees and Sadducees, meaning their *Doctrine and Hypocrisie*, which was apt to spread like *Leaven*.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

7. But the Disciples not understanding his meaning, said among themselves ; this is to rebuke us for our forgetfulness

getfulness in not taking Bread.

8. *Jesus* knowing their Mistake, said to them; Why are you so disturbed and troubled at your having forgotten to take Bread? Do you think I am concerned and speak about *that*?

9. Do you not know how easie it would be for me to provide Bread, if that were the thing I was concerned about? Have you forgotten how I once fed five thousand Men with five Loaves, and and yet there remained no less than twelve Baskets full of Fragments?

10. And how at another time I fed four thousand Men with seven Loaves, and there remained no less than seven Baskets full of Fragments?

11. Why then are you so dull and slow of understanding, as to think that I spake about Bread, when I bad you take heed of the Leaven of the Pharisees and Sadducees?

8 *Which* when *Jesus* perceiv'd, he said unto them, O ye of little faith, why reason ye among your selves because ye have brought no bread.

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees.

12 *Then* stood the people, he bade them take heed of the bread, doctrine of the Pharisees, Sadducees.

13 *Then* came into the temple of Cesar, he asked the people, saying, Do men call the Son of

14 *And* Some say John the son of some other, others Jesus, one of the prophets.

15 *He* said, I know not, say ye that.

16 *And* Peter answered, Thou art the son of God.



12 Then understood they how that he bade *them* not be ware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art Christ the son of the living God.

12. Then they understood, that it was not Bread that he meant, but the evil Doctrines and the Hypocrisie of the Pharisees and Sadducees.

13. ¶ After this, Jesus travelled through the Country about *Cæsarea Philippi*; and as he was walking in the way, he asked his Disciples, *What* they heard Men talk about him, and *Whom* People thought him to be?

14. They said; Some think you to be *John the Baptist*, risen again from the dead: Others think you to be *Elias*, the Fore-runner of the Messiah: Others think you to be *Jeremiah*, or *some other* of the Prophets.

15. Then he asked them, *Whom* they themselves *thought* him to be?

16. *Peter* answered; you are *Christ, the Messiah*, the Son of the most High God, sent into the World for the Redemption of *Israel*, and to discover the whole Will of God to Mankind.

17. Then

17. Then said Jesus to him ; Blessed and happy are you, *Peter* : For this your Confession is not a bare humane Conjecture, but a thing revealed to you by the Spirit of God.

18. By your Constancy therefore in this good Confession, you shall eminently be, what your Name signifies, a *Rock* : that is, you shall after my Resurrection and Ascension, be a firm, unshaken, and immoveable Professor of the Truth: You shall be the † first Preacher of my true Religion to the Gentile World ; and so become as it were \* the first part that is laid of that *Foundation*, upon which my Church shall begin to be built ; which shall after-

† See Acts  
10.

17 And Jesus answered and said unto him, Blessed art thou Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church : and the gates of hell shall not prevail against it.

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\* That the *Rock* here mentioned, is not the *Confession*, but the *Person* of *Peter*, seems plain from the Construction of the Words; but then 'tis also as evident, that by the Church's being built upon him, is not meant his being the only Foundation of it, or having *Supremacy* over it, but his being the *first* Preacher of the Gospel in order of time. Thus *Ephes. 2. 22. Ye are built upon the Foundation of the Apostles, &c.* See also *Revel. 21. 14.*

19 And

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

wards, as a well proportioned Building, be continued and increased by the addition of sincere Converts in their several degrees; and all the Powers of Death and Hell shall never be able utterly to destroy it.

19. You shall first \* *open* <sup>\* At Pentecost,</sup> the Kingdom of the Messiah; <sup>Acts 2.</sup> and make the † first publication of the Gospel to the *Gentiles*. <sup>† Acts 10. & Acts 15. 7.</sup> And for the regular Settlement of the Churches; \* *whatever* Ordinances you <sup>\* Acts 15.</sup> shall, by the Direction of the Holy Ghost, *continue* or *appoint*, shall be ratified by God; and whatever Institutions you shall discharge Men from their Obligation to observe, from those they shall be discharged.

20. Thus Jesus made himself plainly known to his Disciples. But then, either because he would not provoke the unbelieving Pharisees, to apprehend him before his time; or because he would not give occasion to the Multitude to come together seditiously, and



make him (according to their false Notions of the Messiah) a Temporal King; or because he knew it to be more agreeable to his Design, that Men should collect and conclude who he was, from his Doctrine and Miracles; than that they should be told expressly by his Disciples; therefore he strictly commanded his Disciples, not to publish in plain Terms, that he was Christ the Messiah.

21. Moreover; having now made known to them his Glory and Power, he thought it a fit Season to acquaint them also with his Humiliation and Sufferings; that they might not, being puffed up with great Thoughts of his Glory, be surprized and terrified at the Day of his Affliction. From this time therefore he began to tell them, that he must go to Jerusalem, and there suffer many things, and be cruelly used by the Rulers of

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be rais'd again the third day.

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the Jews, and at last be put to death; but that on the Third Day he should rise again.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee

22: But his Disciples understood nothing of this. And *Peter* particularly, whose Thoughts were full of Glory and Greatness, was so disturbed at this Discourse, that he could not forbear but took Jesus aside and expostulated with him, saying; God forbid, that you who are the Son of God, the Messiah and Redeemer of *Israel*, should have any such thing happen unto you.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

23: But Jesus turning about to him with displeasure, said; Nay, now you are become my Enemy and Hinderer. When you made a good Confession, I commended and extolled you; but now you deserve a severe Reproof: For you talk like a weak Man, and shew your self to understand nothing of God's Dispensations, and of the

way wherein he designs to redeem Mankind.

24 ¶ After this, Jesus said to his Disciples : I my self am to be perfected by Sufferings ; and whoever will be a True Disciple of mine, must be willing to follow my Example : He must absolutely resign himself to the Will of God , renouncing all worldly desires , and resolving both to do and suffer whatever God shall think fit to require of him.

25. And let him not think much , if he be forced even to lay down his Life for the sake of True Religion. For they who *save their Lives* in this present time , by basely complying with Temptations to forsake their Religion ; these only are they who most truly *lose them* , by incurring eternal Death : But he that constantly perseveres , and *loses his*

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it : and whosoever will loose his life for my sake, shall find it.

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27 For man shall the glory ther, with and then ward ever cording to

28. Ve unto you, some stand which shall of death, be the So coming in om.



Life in this present time, to preserve his Religion and his Virtue; does most truly *save it* unto Eternal Happiness.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

26. For what Comparison is there, between all the Things that this present World can afford, even if one could possess himself of them *All*; and the saving or losing a Mans Soul eternally? or what valuable Consideration can be given for a Man's Soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

27. For the time is coming, when Christ shall appear in the Majesty of God, and with the glorious attendance of his holy Angels, to pass a final Judgment upon all Mankind, and to reward every one according to his Works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

28. The Time indeed of this *last* Judgment, God has not thought fit to reveal: But I assure you there are some here present, who shall live to see the Kingdom of *Christ* be-

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## CHAP. XVII.

**A**Nd after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

**A**Bout a week after this, Jesus designing to give his Disciples some small Representation of his future Glory, went up privately into a Mountain, and took with him *Peter* and *James* and *John*.

2. And as he was praying in the presence of these Disciples, he was changed into the appearance of a glorified Body; so that his Face did shine as the brightness of the Sun, and his Cloathes became white and glistering as the Light.

3. And at the same time there appeared two other Persons, in a glorious form likewise, namely *Moses* and *Elias*; and they talked with Jesus concerning the things that he was to suffer, and of the Glory which was afterwards to follow.

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4. All this the Disciples that were present, saw and heard ; but being very drowsie, and also in a great consternation and surprise, they understood not what it meant. Yet moved with the strangeness and glory of the Vision, and recovering a little from their fear, their Minds were filled with an unusual Pleasure : And *Peter*, who was in all things forwarder than the rest, said to Jesus ; Lord, how great is this Glory ! how blessed a Sight is this ! How Happy should we be, if we might but continue here ! Give us leave to build three Apartments, for *Thee*, and for *Moses*, and for *Elias*, and we will dwell here.

5. Scarcely had *Peter* said these Words, when suddenly *Moses* and *Elias* vanished in a bright Cloud, and Jesus was left alone : And the Disciples heard the Voice of God out of the Cloud, saying ; This is my beloved Son, whom I have

4 Then answered *Peter*, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for *Moses*, and one for *Elias*.

5 While he yet spake, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

6 And

6 And the disciples they fell on their face, and were afraid.

7 And he said, and said, be not afraid.

8 And he had lifted up his eyes, the man, saying,

9 And he came to the mountain, charged with the saying, Tell ye to no man, saying, Son of man, say again from

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

chosen to reveal my Will to Mankind; Be not desirous of Visions and extraordinary Appearances; but as ye have hitherto followed *Moses* and the Prophets, so from henceforward hear and obey *Him*.

6. The Disciples, astonished at the Greatness and Majesty of this Divine Voice, fell down upon their Faces to the Ground, and were greatly affrighted.

7. But Jesus came to them, and taking them up, comforted them, and bid them not be afraid.

8. And when they came to themselves, they saw Jesus alone, and in his usual form, as he was before the Vision appeared.

9. Then they came down from the Hill; and as they were in the way, Jesus, knowing that the World was not yet capable of understanding the design and meaning of this glorious Appearance, commanded his Disciples not to report it abroad till after his Resurrection,

10. Ac-

10. Accordingly the Disciples kept the thing secret for the present: Only they debated privately among themselves, what those Sufferings of Christ, which *Moses* and *Elias* talk'd of, should be; and what his Resurrection from the Dead meant. That these were things to be accomplished by him as he was the Messiah, they could not doubt; But one thing they stuck at, namely that *Malachi* had prophesied and their Doctors had constantly taught them, that *Elias* ought first to have appeared publickly, before the Messiah could shew himself: And they resolved to ask Jesus about it.

11. Jesus answered them: 'Tis true, as the Jewish Doctors tell you, that *Elias* was first to come, and to prepare Mens Hearts for the reception of the Messiah.

12. But this ought not to raise any scruple in your Minds concerning me: For

10 And his Disciples asked him, saying, Why then say the scribes, that *Elias* as must first come?

11 And Jesus answered and said unto them, *Elias* shall first come, and restore all things:

12 But I say unto you, that *Elias* is come already, and they knew him not, but

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but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

*Elias* has indeed appeared accordingly; only the Jews did not receive and acknowledge him, but he was persecuted and slain; and in like manner will they deal also with Christ himself.

13. Then they understood, that *John the Baptist* was that *Elias*, whom the Prophet foretold should be the Fore-runner of the Messiah.

14. ¶ Now when Jesus returned to the rest of his Disciples, whom he had not taken with him up into the Mount, but had left them below with the Multitude; there met him a Man, who fell down before him, and said;

15. Lord, have pity upon my Son; for he is tormented with a Devil, and is Lunatick, and hath the Falling Sicknes; so that he cannot keep himself from falling into the Fire or the Water.

16. And I brought him in your absence to your Disciples, hoping that they might

might have been able to have cast out the Devil, and to have cured my Son; but they could not.

17. Then Jesus rebuked his Disciples for their want of Faith, saying; How long must I be with you? and how many Miracles must I work among you, before you will firmly believe me, and attain such a degree of Faith in my Name, to which God may annex the Power of working all Miracles? Let the young Man be brought hither to me.

18. Then they brought him to Jesus; and Jesus commanded the Devil to come out of him, and his Disease was perfectly healed.

19. And when the People were gone, the Disciples, grieved that they had not been able to work this Miracle, came to Jesus alone, and asked him what was the reason, that they were not able to cast out this Devil, and to heal the young Man.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

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20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betray-

20. Jesus said: 'Twas for want of Faith in *you*, as well as in those who desired your help; For verily if you had never so little Faith in comparison, answerable in any measure to your Office and your Advantages, nothing should be too hard for you to effect for the Glory of God and in Confirmation of my Doctrine; but ye should be able to do even things seemingly as impossible, as removing Mountains, and throwing them into the Sea.

21. Only ye must remember, that God does not grant the Power of working these greater Miracles, such as are *casting out Devils*, and the like; but to those whose Faith is strengthened by earnest Prayer and Fasting, and accompanied with great Devotion and Purity of Mind.

22 ¶ After this, Jesus returned with his Disciples to *Capernaum* through *Galilee*; and as they were in the



the way, Jesus, to prepare his Disciples that they might not be overwhelmed with Sorrow at his Death, began to re-mind them again, that he must needs be delivered into the Hands of his Persecutors ;

23. And that he must be slain by them, and that on the third day he should rise again. But the Disciples understood not what he meant by Rising again, and they were grieved to hear of his Sufferings and Death.

24. ¶ Now when they were come home to *Capernaum*, where Jesus used to dwell, the Officers appointed to gather the yearly Offering for the Service of the Temple, came to *Peter* and asked him, if his Master would not pay the usual Offering.

25, & 26. *Peter* said; Yes, I suppose so. And when they were come into the House, and *Peter* was about to ask him concerning it, Jesus prevented him, saying; *Peter*, what think you? If earthly Princes use

ed into the hands of men :

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.

24. ¶ And when they were come to *Capernaum*, they that received tribute-money, came to *Peter*, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, *Simon*? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 *Peter*

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## Chap. XVII.

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, left we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

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to demand Tribute, not of their own children and Families, but only of others; Do you not think there is the same reason, that I, whom you acknowledge to be the Son of God, should be excused from paying any thing to the Service of the Temple?

27. Nevertheless, that we may not give them any occasion of blaming us, go to the Lake, and cast in a Hook, and take the first Fish that comes up; and you shall find a piece of Money in his Mouth: that take, and give it to the Officers for my Offering and yours.

CHAP.

## C H A P. XVIII.

1. **A**T this time the Disciples, filled with great Expectations of the Glory of Christ's Kingdom, began to dispute among themselves about Preheminence, and who should be greatest in that Kingdom: till at last Jesus took Notice of the Dispute, and the Matter † was brought to be decided before him.

2, & 3. Then Jesus, setting a *little Child* before them, said: Ye are in a great Mistake; the Kingdom of God is not like the Kingdoms of this present World; Men shall not *there* be exalted, as they are *here*, by striving for Dignity and Preheminence; but

1 **A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except you be converted, and become as little children, ye shall not enter into the kingdom of heaven.

† Not that they directly asked Jesus about it, but only by his discovering their Debate, Luke 9. 46, 47.



they shall be esteemed only by their Humility, Meekness, Innocence, and want of Regard for the things of the World; such as are the Qualities of this *little Child*.

4 Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven.

4. So that they who in their Life and Converſation ſhall neareſt approach to the unaffected Humility and harmleſs Innocence of this little Child; ſuch Men ſhall be lookt upon as the beſt Members of my Church on Earth, and ſhall have the greateſt degree of glory in Heaven.

5 And whoſo ſhall receive one ſuch little child in my name, receiveth me.

5. Theſe, I ſay, are the Men, which ſhall be valued in the ſight of God: And he that without reſpect to Temporal Conſiderations, ſhall entertain and encourage, and aſſiſt ſuch Men, becauſe they are humble, and innocent, and Teachers of that Doctrin which makes Men ſuch; ſhall be rewarded, as if he had entertained *me*.

6 But whoſo ſhall offend one of theſe little ones which be-

6. On the contrary, he that ſhall deſpiſe or diſcourage, perſecute or ſeduc

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any of these humble and innocent Persons, which believe and obey the Gospel; better were it for him that he had never been born, or that he had quickly perished by some untimely Death.

7. For dreadful and terrible are the Judgments which God will send upon the World, for its contemning and discouraging, for its persecuting and seducing innocent and good Men. Such indeed is the State of Things, and the Wickedness of Men, that these things must needs happen; and the Providence of God may for wise reasons permit it to be so: but woe be to that Man, by whose *Fault* this shall come to pass, that any humble and good Man shall be persecuted, discouraged, or perverted and enticed into Sin.

8, & 9. It may perhaps seem a hard Precept to Men of stubborn Spirits, to avoid being the occasion of any of these Evils; They must perhaps be forced to part with some of their dearest

lieve in me, it were better for him that a millstone were hang'd about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offenses: for it must needs be that offenses come: but woe to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having

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ving two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, & cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

Pleasures, or most beloved Companions, which may be to them like plucking out a right Eye, or cutting off a right hand: But if any thing as dear to them even as a right hand or right Eye, be the occasion of their injuring the cause of Virtue and Piety; they had much better part with it, what difficulties soever may attend their doing so, than incur the eternal displeasure of God.

10. Take heed therefore, and do not think it a light thing, to despise or discourage, or any way draw into sin the meanest humble and good man. Do not think it a small thing to lay a stumbling-block before those, for whom God has so great a Concern, as to send his Angels from his own immediate presence to minister unto them, & to watch over them.

11. Do not think it a small thing to be the occasion of their *Fall*, whom God has thought fit to send his Son into the World on purpose to *redeem* and to *save*.



12. For *as* a Man, that has, for Example, an hundred Sheep; if one of them chance to stray and be in danger to be lost, he presently leaves the rest and runs after that, and searches through all the Country for it;

13. And if he chance to find it, he expresses even a more sensible Joy upon occasion of the recovery of that which had been like to be lost, than at the safety of all the rest of the Flock which had never strayed.

14. Even *so* God is not willing, that any the meanest of his Servants should perish; but employs the Ministry of his Angels, to *preserve* them; and when they erred, has sent his Son into the World to *recover* them; and expects that ye should every one in your station and proportion, endeavour to encourage those that stand, and with tenderness to recover those that fall.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountaine, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoyceth more of that sheep, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

15. If therefore any of your Fellow-Christians sin or commit a trespass against you, use all possible means to recover and reclaim him. First tell him privately of his Fault between your selves, reprove and endeavour to convince him of it, and exhort him to Repentance; and if he be hereby persuaded to amend, you have gained your purpose and saved your Brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

16. But if he reject and despise your private Admonition, then take with you two or three other Persons; that by the presence of these Witnesses he may, if possible, be convinced and ashamed, and by their Authority may be moved to repent.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publicane.

17. But if this means also prove ineffectual to reform him, then tell your Case to the whole Body of the Church, that he may be *\* rebuked and admonished before many*: And if he be still so obstinate, as not to

*\* See 1 Tim. 5. 20. & 2 Cor. 2. 6.*

be wrought upon by this publick Reproof and Censure; then you have delivered your self, you have done your Duty, you may leave him as a desperately incorrigible Sinner, and have no more to do with him.

18. Assuredly I tell you, whatever ye shall determine upon Earth, proceeding according to these my Directions, shall be confirmed and ratified by God in Heaven.

19. And whatever two or three of you shall agree to ask of God, in order to the acting conformably to the Instructions I have given you, shall certainly be granted by him.

20. For wherever there be gathered together, tho' never so small a Congregation of you, in my Name and according to my Appointment; there am I always ready to assist and joyn with you, and intercede for you.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

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21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

21. ¶ Then *Peter* asked Jesus, saying; Lord, if a Man trespass against me, and repent; and afterwards trespass again, and repent; how often am I bound to forgive him, if he continues to repent after repeated Offences? must I forgive him seven times?

22. Jesus answered: Nay, you must not confine your Resolution of forgiving, to any number of Offences; But how often soever a Man may have trespassed against you, yet if he repent, you must continue to forgive him. For since God forgives Men more and greater Offences, which have been committed against his Divine Majesty; nothing can be more reasonable, than that they should be obliged to forgive one another their smaller Trespasses.

23. And this you will more clearly understand by an easie Similitude: *A certain King called all his Servants to an Account, that he might see how each one stood*

*indebted to him*: Thus God examines and judges the Actions of all Men, who receive what they have from him, and are bound to employ it to his Service and Glory.

24. *Now when this King began to look into his Accounts, he found one man that owed him no less than ten thousand talents*: Thus God, when he inspects the Actions of Men, finds that *some* have wholly misemployed the Abilities he intrusted them with, and that *all* have committed very many Offences against him.

25. *Then, this man having spent all, and having nothing to pay, the King commanded him and all that he had to be sold, that so the Debt might be discharged*: Thus God threatens wicked Men, to inflict the Punishment of their Sins upon them.

26, & 27. *But the Man fell on his Knees before the King, and promised, if he would give him time, to pay him all; Whereupon the King*

24 And when he had begun to reckon, one was brought unto him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

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27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

*in compassion set him at liberty, and forgave him the Debt : Thus God, when great Sinners appear sorrowful, humble, and penitent, mercifully affords them space of Repentance, and is ready to forgive them all their past Transgressions.*

*28. The Man being thus set at liberty, meets afterwards with one of his own Debtors, who owed him only an hundred Pence ; and, not considering how mercifully he had been dealt with himself, violently demands the Debt of him : Thus wicked Men, not considering how much Mercy they stand in need of themselves, and with what long-suffering God defers and is willing to remit their own Punishment ; are fierce to have the little Affronts, which others do to them, immediately revenged.*

*29, & 30. And tho' the poor Debtor fell down on his Knees, and begged only that he might have time allowed him ; yet this Man would bear*

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*hear nothing, but threw him presently into Prison: Thus wicked Men, though those who have offended them repent, and desire Pardon, yet they obstinately persist in their desire of Revenge.*

*31, & 32, & 33: But when the King heard of this his Behaviour, he called him before him again, and charged him with his Ingratitude and Cruelty, in shewing no Compassion to his Fellow-Servant, after he had received so much Mercy himself: Thus when God sees those, the Punishment of whose greater Crimes he had withheld in order to give them space of Repentance, refuse to pardon the smaller Offences of others committed against them, he becomes highly provoked.*

*34, & 35. And then the King having no more Patience, commanded him to be cast into Prison, till he should pay the utmost Farthing:*

*30 And he would not: but went and cast him into prison, till he should pay the debt.*

*31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.*

*32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

*33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?*

*34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

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Chap. XVIII.

S. MATTHEW.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Thus God finally cuts those off without Pardon, who insist upon Revenge, and will not forgive the Offences of their Brethren.

CHAP.

## C H A P. XIX.

1. **W**hen Jesus had instructed his Disciples with these Discourses, in Humility, Meekness, and readiness to forgive Injuries; he departed out of *Galilee*, and went into the Borders of *Judea* beyond *Jordan*.

2. And there also the People gathered themselves together after him, as they had done in *Galilee* and other Places; and he healed all that were sick and infirm amongst them, and instructed them in the Doctrine of true Religion.

3. **B**ut the Pharisees, as usual, grieved at his Doctrine and Miracles, watched all opportunities of finding some Accusation against him, and of discrediting him before the People: And particularly, hoping to entan-

1 **A**ND it came to pass, that when Jesus had finished these sayings, he departed from *Galilee*, and came into the coasts of *Judea*, beyond *Jordan*:

2 And great multitudes followed him, and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?



gle him in his talk; they came and asked him *whether he thought it lawful for a man to put away his Wife upon any account.* Imagining, that if he should say it *was* lawful, he must contradict his \* own Doctrine; and if he should say it *was not*, he must seem to deny the Law of Moses. \* Chap. 5. ver. 32.

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them *male and female?*

4. Jesus, knowing their Thoughts, prevented their Cavil by giving an Answer out of the Scripture it self, saying; Have ye not read (*Genes. 1. 27.*) that when God created Man at the first, *he created them male and female?*

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

5. And do ye not remember how the Scripture saith; (*Gen. 2. 24.*) *Therefore shall a Man leave his Father and his Mother, his dearest Relations, and shall cleave unto his Wife; and they two shall be joyned together by so strict and inseparable an Union, that they shall be look'd upon as but One Body, and may no more be divided than the*

the Members of the same Body?

6. Since therefore God hath joyned them together by so strict a tie, no Man can separate and part them, without breaking this Primitive Law of God.

7. The Pharisees replied; Why then doth the Law appoint in some Cases, that a Man should give his Wife a Writing of Divorcement, and put her away?

8. Jesus answered: *Moses* permitted this, not because it was good, but because he was forced to it through the perverseness and hardness of your Hearts, to prevent greater Evils. For at the beginning, before the World was become corrupt and degenerate, no such thing was suffered.

9. And under the Gospel-state, wherein Primitive Integrity and the Original Institutions of God are to be restored, no such thing shall be permitted any more: But whosoever shall put away his Wife, and marry

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let not man put asunder.

7 They say unto him, Why did *Moses* then command to give a writing of divorcement, and to put her away?

8 He saith unto them, *Moses*, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His

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11 But unto them cannot r saying, sa whom it

\* After Mark 10.

another, except only when it be for the cause of Adultery that the first is put away, shall be accounted guilty of causing both her and him that shall afterwards marry her, to commit Adultery.

10. ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

10. Hereupon the Disciples, not yet wholly free from Jewish Prejudices, and thinking this an hard Saying, \* answered: If this be the Case, that a Man may not put away his Wife for any less reason than Adultery, the hazards and inconveniencies of Marriage will be so great, that it should seem better for a Man not to marry at all.

11 But he said unto them, All men cannot receive this saying, save *they* to whom it is given.

11. Jesus said, 'Tis true; But all Men have not Continence to abstain wholly, and to live chastly without marrying, but only some few.

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\* Afterward to Jesus privately in the House; as appears Mark 10. 10.



12. And those few come to have this Power by one of these three ways; either by the Happiness of their natural Temper and Constitution; or by Violence and an unnatural maiming of the Body; or by a voluntary Resolution of subduing their natural Inclinations, that they may attend the Business of Religion with fewer Incumbrances and greater Freedom from Secular Affairs. The first of these ways, is not at all in a Man's own Power, but merely the Gift of God: The second is unwarrantable and unlawful: The third is rare, and of great difficulty; and they, who know their own strength, may, if they please, endeavour to attain to this Excellency.

13. ¶ After this, some of the believing Jews brought young Children to Jesus, that he might lay his Hands on them, and bless them, and recommend them to God by his Prayers. But his Disciples, thinking those

12 For there are some eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

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that brought them too busie and troubleſom, began to chide them and keep them back.

14. But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.

14. Which when Jeſus perceiv'd, he rebuked his Diſciples, ſaying: Do not hinder the Children from being brought to me. For 'tis theſe, and Men qualified like theſe, with Innocency, Humility, and a teachable Diſpoſition, free from all Prejudices and Customs of Sinning, that are the only fit Perſons to be made Members of my Church on Earth, and Inheritors of the Kingdom of God in Heaven.

15 And he laid his hands on them, and departed thence.

15. Then he laid his Hands on them, and bleſſed them, and departed.

16 ¶ And behold, one came and ſaid unto him, Good maſter, what good thing ſhall I do that I may have eternal life?

16. ¶ And as he was going, there met him a young Man of good quality, who being of a religious Diſpoſition, and hearing that Jeſus taught new and purer Precepts of Virtue and Piety, came to him and ſaid; *Good Maſter*, what excellent and extraordinary thing ſhall I do,

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do, whereby I may attain eternal Life?

17. Jesus answered him; Why do you call me *Good*, whom you do not know to be any other than a *meer Man*? There is none truly Good but *God*, who is the only Author of all Goodness and Happiness. However, as to your Question, you know what are the Conditions of Eternal Life; keep the Commandments of God.

18, & 19. Then the young Man asked, What Commandments? Jesus said, Not to commit Murder, nor do Wrong; not to commit Adultery, nor Fornication; not to Steal, nor Cheat and Defraud any Man; not to accuse any one falsely, nor pervert Justice; To honour and reverence your Parents and all other Superiours; and to do to all Men, as you would they should do to you, with Equity and Charity.

20. The young Man, rejoicing at this Answer, and

17 And he said unto him, Why callest thou me good? ~~there is none good~~ but one, ~~that is God~~: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him

Chap. XIX  
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All these things have I kept from my youth up : what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow me.

hoping to be greatly commended by Jesus, replied : All these Commandments have I obeyed from a Child ; What further Instructions have you for me ?

21. Jesus answered : These are the necessary Duties, which God hath made the indispensable Conditions of Life : But if you aim at a great degree of Perfection, and will do something excellent and extraordinary ; then go sell all your Estate, and give it to the Poor, and come and follow me through Afflictions and Poverty ; and laying aside all worldly Affairs, apply your self wholly to be a Preacher of the Gospel ; and you shall have an † extraordinary degree of Reward in Heaven.

† It does not appear, but the young Man might have done well, if he had gone away satisfied with Christ's first Answer. So that our Saviour does not seem to have bidden him sell his Estate, as a thing absolutely necessary to his being a good Man, but only as a thing necessary at that time to his being a Preacher of the Gospel ; and that he might reprove his Confidence ; and that he might have an occasion to represent to his Disciples, the great danger and mischief of the love of Riches.

22. At this Answer the young Man was greatly troubled, and went away very sorrowful: For he was rich, and very unwilling to part with his Estate.

23. Whereupon Jesus took occasion to represent to his Disciples, how great a Snare the Love of Riches is; how unfit it makes a Man, to be a perfect Disciple of Christ; and how hard it is, for a rich Man to be a good Christian.

24. And he said; Such is the deceitfulness of the love of Riches, that it is an exceeding hard thing, (than which hardly any thing can be imagined more difficult,) for a rich Man to become a worthy Disciple of Christ, and to attain that resigned disposition of Mind, and readiness to part with all things for the sake of Religion, which God requires.

25. When the Disciples heard this, they seemed greatly surprised, and said;

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

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If the way of Life be so very difficult, who then can be saved ?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

26. But Jesus looking upon them with a compassionate Countenance, as pitying their present anxiety of Mind, answered: 'Tis true; that disposition of Mind which the Gospel requires, is so Holy and Spiritual; and the Temptations which much Riches occasion, are so many and great; that morally speaking, it is hardly possible in the ordinary course of things, for a very rich Man to look beyond the Advantages of this present World, and be a good Christian: But by the Grace and Assistance of God, 'tis possible for such Men to overcome all those Temptations, to make a good use of their Wealth, and to become worthy Disciples of Christ.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

27. Then said Peter to Jesus; Well, we have actually done all, that you required of this young Man: And though we had not  
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indeed great Possessions, we have forsaken all that we had, we have left our dearest Relations, we have quitted the Employment we lived by, and we have followed you in Poverty and Want: What Reward then shall we have?

28. Jesus answered: Verily ye my Apostles, who have now chearfully followed me in this present state of Humiliation and Sufferings, shall at the final Judgment, at the great and general *† Renovation of Things*, when I shall be exalted to everlasting Dominion, and sit upon the Throne of eternal Glory; ye, I say, shall then be exalted also, and shall sit by me in the next Degree of Glory and Power.

29. And all other good and sincere Men, who for the sake of true Religion and Virtue, shall suffer any Losses in this present World; these also, besides that their Losses shall be abundantly recompensed even in *this Life*, by the Joy of a good

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life.

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Conscience, by the Love  
and Assistance of all good  
Men, by the Comfort of the  
Holy Ghost, and by the glo-  
rious expectation of future  
Happiness; shall moreover  
be rewarded with eternal  
Life.

30 But many that  
are first, shall be last;  
and the last shall be  
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30. Only many of those,  
who are *here* first in Time,  
and seem *now* to have the  
the Precedence in many Ad-  
vantages, (as the *Jews*, which  
are *first* called,) shall *then*  
be ranked in a lower De-  
gree: And on the contrary,  
many of those who are *here*  
later in Time, and seem *now*  
inferiour in many respects,  
(as the *Gentiles*, which are  
*last* called,) shall *then*, if they  
come in readily and hearti-  
ly, and be sincere and more  
diligent in their Time, equal  
or exceed the former in Dig-  
nity and Glory.

## CHAP. XX.

**N**OW the Equity of God's thus distributing his Rewards, that those to whom his Will is discovered *later*, if they be sincere and diligent in their Labours, may be so honoured by the abundance of the Divine Liberality, as to be equalled or even preferred to those who were called *first*; The Equity, I say, of this, may be illustrated by this Similitude. *A Householder went out early in the Morning, to hire Labourers into his Vineyard:* Thus God in the *beginning of the World* reveal'd his Will to Mankind, and that in a

**F**OR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

† Though this Parable was primarily intended, to shew the Equity of God's equalling the Gentiles with the Jews; yet since one great objection of the Jews against the equalizing with them the Gentile Converts, was the Idolatry and Wickedness of the former part of these Gentiles Lives; and since the several Parts of the Parable may aptly enough be applied to the different Parts of Man's Life, as well as to the different Ages of the World; I have therefore endeavoured to express both these Senses together.



more special manner to the Patriarchs, and Ancestors of the Jews: *And* † thus also to some Men he has discovered his Will early, and brought them to the knowledge of the Truth in the *beginning or former part of their Lives.*

2 And when he had agreed with the labourers for a peny a day, he sent them into his vineyard.

2. *And agreeing with the Labourers for a Penny a Day, he sent them to work in his Vineyard:* So God, when first he revealed his Will to Mankind, promised Life and Happiness as the Reward of Obedience: *And* the same condition is then offered to every particular Man, when he first comes to the use of reason, and to understand the difference between Good and Evil.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

3, & 4, & 5. *Afterwards going out at the third Hour, and again at the sixth and ninth Hours, he found other Labourers standing idle in the Market; and them also he hired to go and work in the Vineyard, promising to give them what was reasonable:* Thus God in the following Ages

Ages of the World made new Revelations of his Will, to Moses, and the Prophets, &c. with repeated Promises of Life and Happiness to Obedience: And thus also those particular Men, whose Natural Knowledge of good and evil has been corrupted and worn out by a bad Education, God oft-times in the following parts of their Life, by affording them new Means of Knowledge, invites them to Repentance, and promises them Happiness.

6, & 7. Lastly, going out at the eleventh hour, he found other Labourers standing idle; and them also he hired into the vineyard, promising to give them what was reasonable: Thus God in the latter Ages of the World, making a new Revelation of his Will by Christ, admitted the Gentiles, who had before lived in Ignorance and Wickedness, to the Conditions of the same Covenant with the Jews: And (thus also many particular Persons, who

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

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for \* want of Instruction have lived in Ignorance and Wickedness the greatest part of their Lives, do yet at last through the Mercy of God come to the Knowledge of the Truth, and Believe, and Obey it.

8 So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

8. *Now when the Evening was come, the Master commanded his Labourers to be called, and their Wages to be paid them, without respect to the order of time when they were hired: So at the end of the World God will reward all his Servants, not in proportion to the times of their being called, but according to the sincerity of their Service.*

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

9, & 10. *They who came in at the eleventh hour, because they wrought diligently during that time, received each one a*

\* Note, This part of the Parable does not countenance the late and wilfully deferred Repentance of Christians. For such Persons are not called into the Vineyard at the eleventh Hour, (as were the ignorant Gentiles) but being called in at the first Hour by the early preaching of the Gospel, have yet stood idle (not in the Market, but) in the Vineyard till the eleventh Hour. Which is plainly a different Case; as Origen well observes upon the Place.



*Penny; and they who came in at the Morning, though they expected more for having laboured longer, yet, according to their agreement, received each one likewise a Penny: So the Gentiles, and they who are late instructed in the Knowledge of the Truth, shall for their Sincerity and Diligence during their Time in the Service of God, receive the Reward of Eternal Life; and the Jews who came in first, though they expect some Preheminence over the last both in the Church here on Earth, and in the World to come, shall yet only receive equally the same Reward.*

*11, & 12. Then they who were hir'd first, murmured, that those which came in last, and laboured but one hour or two, should receive as much wages as they who had wrought all day: Thus the Jews who were first the People of God, and they who have been longest in the Church, valuing themselves upon outward Performances, may be apt to think it hard,*

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the good-man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

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that those who came in late should be equalled to them in their Reward.

13 But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a peny ?

14 Take *that* thine is, and go thy way : I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good ?

16 So the last shall be first, and the first last : for many be called, but few chosen.

13, & 14, & 15. *But the Master replied ; Is it not just, if I pay you according to your agreement ; and at the same time out of my abundant liberality, give these others freely as much ? May I not do what I will with mine own, and be bountiful to others for their great diligence and sincerity during their Time, without injuring you ? Thus the equity of God's Dispensations may be vindicated, in that whilst his Reward is not only free, but also infinitely greater than any Man's Work deserves, he injures no Man by his extraordinary Liberality to others.*

16. After this manner therefore, many of those who are *here* later in time, and seem *now* inferiour in many Respects, (*as the Gentiles*, and they which are *last* Called,) shall *finally* equal or even exceed others in Glory and Dignity : And many of those who are *here* first in time, and

and seem *now* to have the Precedence in many Advantages, (as the Jews, and they which are *first* Called) shall *then* be ranked in as low, or perhaps lower degree than the rest. For many indeed are Called early, and know the Will of God, and receive his Mercies, and enjoy great Advantages; But there are but few who improve themselves proportionably to those Advantages, and use them worthily, so as to attain an excellent and extraordinary Reward.

17. ¶ After these things, Jesus knowing that the time of his sufferings drew nigh, went up towards *Jerusalem*: And that his Apostles might be prepared against the storm that was coming upon them, he took the twelve aside, as they were going in the way, and reminded them again, saying:

18. We are going up to *Jerusalem*, and I would have you remember, that, as I told you before, it is the Will of God that I should

17 ¶ And Jesus going up to *Jerusalem*, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to *Jerusalem*, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they

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they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock and scourge and to crucifie him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

at last be delivered into the Hands of the chief Priests and Scribes, who have hitherto laid wait for me; and they shall cause me to be condemned to death by an unjust Judgment;

19. And they shall deliver me over to the Roman Soldiers, to be abused and mocked, to be beaten and spit upon, and at last to be ignominiously crucified among Malefactors: But on the third Day I will rise again.

20, & 21. ¶ Then Salome the Wife of Zebedee, with her two Sons James and John, thinking that immediately after this Resurrection which Jesus spake of, he would appear in great Pomp and Glory to restore to the Jews a temporal Kingdom; came to him, and desired that those her two Sons, who had hitherto been his constant Disciples and Followers, might at the opening of his Kingdom have the chief Places of Honour under him, and  
be

be next in Dignity to his own Person.

22. Jesus answered: Ye are in a great mistake, and understand not what ye ask: My Kingdom is not, as ye fondly imagine, a Temporal Kingdom, consisting in earthly Glory and Greatness; but 'tis a Spiritual Kingdom, consisting only in Holiness, Righteousness, and Godliness, and in the Spiritual Rewards of these Divine Virtues; and Places of Dignity therein, are not to be expected by Favour or Affection, but to be attained by Humility, by Patience and Sufferings. Can ye therefore follow my Example in bearing patiently Injuries, Sufferings, and Death? They said, We can.

23. Jesus replied: Ye shall indeed follow me in Persecutions and Sufferings, and may thereby attain a Place in my Kingdom and a Share in my Rewards; But for the *Chief Seat* of Preeminence and Dignity above others, this is not

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

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mine to dispose of by any absolute Favour, but must be bestowed upon those Persons, and according to those Conditions and Qualifications which God hath appointed.

24 And when the ten heard it, they were moved with indignation against the two brethren.

24. Now when the other ten Apostles heard what these two Brethren desired, and what Answer Jesus gave them, they were angry and moved with indignation against them; not without something of the same Ambition and Envy in themselves, for fear the two Brothers should have been preferred before *Them*.

25 But Jesus called them unto him, and said, Ye know the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

25. But Jesus called them all to him, and said; Ye have all yet a very wrong Apprehension of the Matter. Among the *Gentiles* indeed, and in the Kingdoms of *this present World*, Men strive ambitiously to get the Dominion one over another; and they who are greatest in Riches and Power, have the greatest Honour and Respect paid them by others:

R

26. But



26. But among *you* I will have things ordered by other Measures. He that desires to be Great and Honourable among *You*; let him seek to deserve his Honour, by Meekness and Lowliness; and let him exercise his Power, not in domineering over any, but in assisting and doing good to All.

27. And he that desires to have the Dignity and Pre-eminence among *you*, let him be eminent for his Humility and Readiness to serve all Men.

28. For thus even I my self came not into the World to exercise Power and Dominion, to Rule over Men, and to be served by them; but to serve, and assist, and do good to all Men, with all Humility, Meekness, and Gentleness; and to lay down my Life for the Redemption of Mankind.

29. ¶ When Jesus had finished these Discourses, he travelled on with his Disciples towards *Jerusalem*; and

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

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A

# PARAPHRASE

ON THE

## Gospel of St. *Matthew*.

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### CHAP. I.

THE Book of  
the generati-  
on of Jesus Christ,  
the son of David, the  
son of Abraham.

I. **T**HE Descent of Je-  
sus Christ by Birth;  
was, (according to the Pro-  
phecies that went before  
concerning him,) from *Abra-  
ham*, to whom God had  
expresly promised, that *in  
his Seed should all the Nati-  
ons of the Earth be blessed*;  
and from *David*, of whose  
Family the Messiah was by  
the whole Jewish Nation  
without Controversie ex-  
pected to arise.

B

And

2. And his Genealogy from  
*Abraham*, down to his repu-  
ted Father *Joseph*, is this,

1. Abraham.
2. Isaac.
3. Jacob.
4. Judas.

2 Abraham begat  
Isaac, and Isaac be-  
gat Jacob, and Jacob  
begat Judas and his  
brethren.

5. Phares.
6. Esrom.
7. Aram.

3 And Judas be-  
gat Phares and Zara  
of Thamar, and  
Phares begat Esrom,  
and Esrom begat A-  
ram.

8. Aminadab.
9. Naasson.
10. Salmon.

4 And Aram be-  
gat Aminadab, and  
Aminadab begat Na-  
asson, and Naasson  
begat Salmon.

11. Booz.
12. Obed.
13. Jesse.

5 And Salmon  
begat Booz of Ra-  
chab, and Booz be-  
gat Obed of Ruth,  
and Obed begat  
Jesse.

14. David.

6 And Jesse begat  
David the king, and  
David the king be-  
gat Solomon of her  
*that had been the wife*  
of Urias.

7 And

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23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

23. And there he dwelt in the City *Nazareth*. From whence *Jesus* was called a *Nazarite*: As the Prophets had foretold that he should be, in several Senses of that Word: And particularly, as it was prophesied in those words, *Judg. 13. 5.* which were spoken of *Sampson* as a Type of Christ; *He \* shall be a Nazarite from the Womb.*

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\* This place, though scarce taken notice of by Commentators, seems to be more immediately respected by the Evangelist, than those where only the word נָזִיר or נִזְרִי is used in different Senses.

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## C H A P. III.

1. **T**Hus Jesus dwelt privately with his Parents, till the time drew near that he was to begin his publick Ministry: About which time, his Fore runner *John the Baptist*, began to preach in the Wilderness of *Judea*.

2. And the Subject of *John's* Preaching to the People, was, That they should repent and reform their Lives; because now the Kingdom of the Messias and the Christian Religion was about to be established; wherein, all ceremonial Performances being to cease, nothing but true Repentance and sincere Obedience was required and would be accepted by God to eternal Life.

3. This *John the Baptist* was that Fore-runner of Christ, of whom *Esaias* prophesied, that in like man-

1 **I**N those days came John the Baptist, preaching in the wilderness of *Judea*,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet *Esaias*, saying, The voice of one crying in

30 And blind men the way- they hear- sus passed out, sayi- mercy on thou son of

31 And multitude rebu- because th- hold their- but they c- more, sayi- mercy on u- thou son of

32 A- stood still, a- them, and s- will ye tha- do unto you

when they had passed thro' *Jericho*, a very great multitude of People followed him.

30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

30. And as they went in the way, there sat two blind Men by the Road-side; who hearing by the multitude, that Jesus who had wrought so many Miracles in the Land, was now going along that way, they cried out saying: Lord, we believe you to be a Teacher sent from God, and that you do these wonderful Works by his Power and Commission: We beseech you, have pity on us.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

31. But the multitude chid them, bidding them not make such a Noise to disturb and stop Jesus: Nevertheless they continued crying out, and that the more vehemently; Lord, we believe you to be the Messiah, have pity on us.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

32. Then Jesus stood still, and commanded them to be called to him; and when they came, he asked them, what they desired he should do. R 2 33. They



33. They said; Lord, we have heard of the many mighty Works which you have done for the Relief of such miserable Persons as we are, and we desire you would restore to us our sight.

34. Then Jesus took pity on them, and touched their Eyes; and their sight was immediately restored, and they followed Jesus in the way.

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

## C H A P. XXI.

1 **A**ND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the Village over against you, and straight-way ye shall find an ass tied, and a colt with him: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straight-way he will send them.

1. **N**OW when Jesus and his Disciples drew nigh to Jerusalem, and were come as far as Bethphage, at the foot of the Mount of Olives; Jesus knowing that the appointed time of his Sufferings approach'd, sought now no longer to conceal himself, but resolv'd to enter publicly into Jerusalem.

2. Calling therefore two of his Disciples to him, he sent them into the Neighbouring Village, saying; go, and take the Ass and Colt, which ye shall find tied up in a corner of the Street, and bring them hither to me.

3. And if any Man ask you, What you have to do with them; say, *The Master wants them*; and the Divine Providence shall so order the circumstances of things, that at that answer  
S they

they shall be willing to let you have them.

4. (All this *Jesus* did, that in *Him* might be fulfilled these Prophecies :

5. Say ye to the Daughter of Sion, Behold, thy Saviour cometh, *Eesai. 62. 11.* And behold, thy King cometh unto thee, — lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass. *Zech. 9. 9.*)

6. Accordingly the two Disciples went into the Village, and did and said as *Jesus* commanded them, and found all things succeed as he had foretold them.

7. And they brought the Ass and her Colt, and spread their Cloaths upon them, and set *Jesus* upon the Colt thus clad; and he rode upon it with great lowliness and humble state, from *Bethphage* to *Jerusalem*.

8. And the Multitude that came with him, strew'd the way before

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5. Tell ye the daughter of Sion, behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as *Jesus* commanded them.

7 And brought the ass, and the colt, and put on them their cloaths, and they set him thereon.

8 And a very great Multitude spread their Garments in the way; others cut down



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9 And the Mul-  
titudes that went be-  
fore, and that fol-  
lowed, cryed, saying,  
Hosanna to the Son of  
David: blessed is he  
that cometh in the  
name of the Lord,  
Hosannah in the  
highest.

10 And when he  
was come into Jeru-  
salem, all the City  
was moved, saying,  
Who is this?

11 And the mul-  
titude said, This is  
Jesus the Prophet  
of Nazareth of Ga-  
lilee.

him, some with their  
Cloaths, and others with  
Boughs of Trees, as at a  
Solemn Festival, or the  
Triumphal Entrance of a  
great Prince.

9. And the People before  
and behind cried; God pre-  
serve & prosper the King-  
dom of the Messiah: Bles-  
sed is he that is sent by God,  
to Instruct, Heal and Go-  
vern his People: Peace and  
Glory and Dominion be  
with him.

10. And when he entred  
into *Jerusalem* with this  
solemn Pomp and joyful  
Acclamations of the Peo-  
ple, the whole City was  
put into a sudden Commo-  
tion, and every body en-  
quir'd; Who is this that  
cometh with such State and  
Pomp?

11. And the Multitude  
that came along with him,  
Answered; This is *Jesus*,  
that great Prophet of *Na-  
zareth*, the fame of whose  
Doctrin and Miracles, hath  
so long been spread through  
all the Nation.

12. ¶ Then *Jesus* alighting from the Colt, went into the Temple. And when he came into the outer Court, which is the Court of the *Gentiles*, he found it like a Market, filled with Money-Changers Stalls, and Sellers of Cattell, and Doves, and the like; who sat there under pretence of having these things near at hand for the convenience of those that came up to Sacrifice: But *Jesus* clear'd the place, and turn'd them all out, saying:

13. This place was design'd, not for a Place of Merchandise, but for the Service of God; that the devout Profelytes of the *Gentiles*, who are not admitted into the Inner and holier part of the Temple, might here Worship and Pray to the true God; according as *Esaïas* Propheci'd (*Esaï. 56. 7.*) That the Temple of God should be an house of Prayer for all People. But now ye have most profanely turned it in-

12 ¶ And *Jesus* went into the Temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves.

13. And said unto them, It is written My house shall be called the house of Prayer, but ye have made it a den of thieves.

14 And the people, and they that sold them.

15 And chief priests scribes fearedful that he did, and crying in and saying to the Son they were pleased.

16 And him, He said what these *Jesus* said them, yea never read the mouth and suckled last perfect

14 And the blind and the lame came to him in the Temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased.

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

to a Receptacle of Thieves, a place of Covetousness, Extortion, and Cheating.

14. ¶ Now while *Jesus* tarried in the Court of the Temple, many Blind and Lame Men, who had heard the fame of his former Miracles, resorted to him; and he healed them all.

15. But when the Chief Priests, and Jewish Doctors saw these wonderful Works; instead of being convinced thereby to Repentance, they were only filled with envy, and enraged against him; and hearing all the People admiring and applauding him, and even the very Children in the Temple, making joyful Acclamations to him, as Messiah or King; they were in great indignation.

16. And they said to *Jesus*, Do you not hear what these Children say? Do you think it fit, that these who understand nothing, should be suffer'd to make



make such shouting? *Jesus* answer'd, yea, If you who ought to shew forth the Praises of God, will through envy and malice refuse to do it, God will raise up others to glorifie his Name, and (as the Scripture saith, *Psal. 8. 2.*) *Even out of the Mouths of Babes and Sucking Children*, he will perfect Praise.

17. ¶ Then leaving them in their Rage and Envy, he retired out of the City, as far as *Bethany*, and there continued all Night.

18. ¶ The next Morning he returned again to *Jerusalem*: And as he was in the way, he grew hungry.

19. And seeing a Fig-tree a little way off, he went up to it, seeking for Fruit; but finding it Barren, and having nothing but Leaves, he Cursed it, saying, *Let no Fruit grow on thee for ever*: Intimating to his Disciples by this visible Similitude, that the Jewish Nation, having now only a formal Professi-

17 ¶ And he left them, and went out of the city into *Bethany*, and he lodged there.

18 Now in the morning as he returned into the city, he hungred.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

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20 And when the  
disciples saw it, they  
 marvelled, saying,  
How soon is the fig-  
tree withered away!

21 Jesus answered  
and said unto them,  
Verily I say unto you,  
If ye have faith and  
doubt not, ye shall  
not only do this *which*  
*is done* to the fig-tree,  
but also if ye shall  
say unto this Moun-  
tain, be thou remov'd,  
and be thou cast into  
the Sea; it shall be  
done.

22 And all things  
whatsoever ye shall  
ask in prayer, be-  
lieving, ye shall re-  
ceive.

on of Religion, and not  
bringing forth the Fruit  
thereof, should suddenly be  
Curfed and Rooted out.

20. Accordingly the  
next day, passing that way,  
they found the Fig-tree  
withered and dried up from  
the Roots: And the Disci-  
ples seemed surpris'd, and  
wonder'd at the suddenness  
of its being perished and  
dead.

21. But *Jesus* said to  
them; Do ye wonder at  
this, as such a strange and  
extraordinary thing? Ve-  
rily I tell you, If ye do  
but firmly believe and trust  
in the Power of God, ye  
shall be able to do things as  
much greater than this, as  
removing a Mountain and  
throwing it into the Sea, is  
greater than causing a little  
Tree to wither.

22. And whatsoever ye  
shall ask of God in order  
to confirm your Doctrin  
and Ministry, with stedfast  
Faith, without Doubt and  
Wavering; he will enable  
you to perform.

23 ¶ After this, *Jesus* went into the Temple; and as he was Teaching the People, the Chief Priests and Elders came to him and said; By what Authority do you undertake these things? You enter into the City with Pomp and Noise, like some great Person; you turn the Trading People out of the Court of the Temple, as if you were Governor of the Place; and you Teach here publickly in the Temple, as if you were appointed to do so by publick Authority; Pray, who gave you Commission and Authority to do all these things?

24. *Jesus*, Knowing their Malice, and that they who were not at all convinced by his Doctrine and Miracles, would much less be moved by his bare affirming in a direct Answer that he was Authorized and sent by God; chose rather to Silence them by retorting upon them another

23 ¶ And when he was come into the temple, the chief priests and the elders of the People came unto him as he was teaching, and said, by what authority dost thou these things? And who gave thee this authority?

24 And *Jesus* answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 Th of John, it? from of men? reasoned selves, shall say, ven; he to us, W not the him?

26 But say, of m the peop hold Joh phet.



ther Question, after this manner ; I will also, faith he, ask you one Question, which if you can answer me, then I also will tell you by what Authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, of men; we fear the people; for all hold John as a prophet.

25 & 26. When *John the Baptist* Preached and Baptized, did he do this by God's appointment? Or, was it only a humane Contrivance? Then the Chief Priests, Reasoning among themselves, that if they should say *John's* Baptism was by God's appointment, then *Jesus* would accuse them for not harkning to *John's* Preaching, and not believing the Testimony which he gave concerning *Jesus*; and that on the other side, if they should say *John's* Baptism was only a humane Contrivance, then they should greatly enrage the People, who all believed *John* to be a Prophet sent by God: Reasoning, I say, thus among themselves, they resolved not to determin on either side.

27 They replied therefore to *Jesus*, that they *could not tell*: And *Jesus* then in like manner, to Them; *neither do I*, says he, *tell you, what Authority I have to do these things*. Which surprizing Question and Answer, as it Silenc'd and greatly Confounded these malicious Scribes and Elders, containing a Secret Conviction and Reproof of their unreasonable unbelief in rejecting *John the Baptist*; so it also at the same time made apparent the reasonableness of Christ's not returning a positive Answer to their Question; it being evident, that they who believed not *John the Baptist*, whom yet they dare not expressly deny to be sent from God, would much less have believed *Jesus's* plain Assertion of his own Divine Authority.

28. ¶ When *Jesus* had thus Silenced the Chief Priests and Elders, he proceeded to hint to them,

27 And they answered *Jesus*, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? A certain man had two Sons, and he came to the first, and said, Son,

Chap. XXI.  
Son, go  
in my v

29 I  
and said  
But after  
pented,

30 And  
the second  
likewise  
answered  
I go, sir  
not.

31 W  
them tw  
will of  
They sa  
The first  
unto the  
say unto  
publican  
harlots  
kingdom  
fore you

Son, go work today  
in my vineyard.

29 He answer'd  
and said, I will not:  
But afterward he re-  
pent-ed, and went.

30 And he came to  
the second, and said  
likewise. And he  
answered and said,  
I go, sir, and went  
not.

31 Whether of  
them twain did the  
will of his Father?  
They say unto him,  
The first. Jesus saith  
unto them, Verily I  
say unto you, that the  
publicans and the  
harlots go into the  
kingdom of God be-  
fore you.

by a *Severe Parable*, the  
Justice of God in utterly  
Rejecting *Them* with all  
their Pretences of Religi-  
on, and Receiving in their  
stead the *Penitent Gentiles*.  
What think you? Said he.  
*A certain Man had two Sons;*  
*and he Commanded them both*  
*to go Work in his Vineyard.*

29 & 30. The one said  
he would not go, but he re-  
pent-ed and went: The other  
said he would go, but went  
not.

31. Which of these two,  
think you, was the most  
Obedient Son? They An-  
swered; He that said he  
would not go, but Re-  
pent-ed and went. Even  
so, reply'd Jesus, the Pub-  
licans and Harlots and Hea-  
thens, who have formerly  
indeed been great Sinners,  
but Repent now and Obey  
the Gospel, are accepted  
and rewarded by God;  
while ye Priests and Elders,  
and Teachers of the Jews,  
who pretend to be the  
peculiar People of God,  
and make a great external  
show



show of Religion; do really disobey his Commandments, and reject his Gospel, and shall be utterly and finally rejected by him.

32. For *John the Baptist* was sent to you from God, to Preach to you the necessity of Repentance and Obedience: And the *Publicans* indeed, and *Harlots*, believed him and Repented: But ye, to whom he was primarily sent, neither believed him at first; neither, after the Example of these Penitent Sinners, did ye afterwards Repent.

33. ¶ Again, Another Parable spake *Jesus* unto them, to the same import, saying; *A certain Man Planted a Vineyard, and furnished it with all things necessary for its Fruitfulness, Ornament, and Defence; and then Travelling himself into a far Country, he let it out to Husbandmen: Thus God delivered the Law to his peculiar People the Jews, with great present Ad-*

32 For John came unto you in the way of Righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to Husbandmen, and went into a far country.

34 And when the time of the Fruit drew near, he sent his Servants to the Husbandmen, that they might receive the Fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other Servants, more than the first: and they did unto them likewise.

vantages, and promises of future blessings.

34 & 35. *Now when the time of Vintage drew nigh, the Owner sent Servants to the Husbandmen, to receive the Fruit of the Vineyard; But the Husbandmen abused his Servants, and beat some of them, and slew others: Thus God expecting from the Jews, to whom he had given his Law, the Fruits of Holiness and Obedience to his Commands, sent to them his Prophets to remind them of their Duty, and to encourage them to Obedience; but they misus'd the Prophets, and persecuted and slew them.*

36. *Again, The Master sent other and more Servants, to receive the Fruit of his Vineyard; but the Husbandmen Rebelled, and slew them also: So God continued to send more Prophets to the Jews, to endeavour to reclaim them, and exhort them to Repentance; but Them also they persecuted and killed.*

37. *Last*

37. *Last of all, he sent unto them his own Son, thinking that surely they would reverence his Son: Thus at last God sent his Son into the World, that if there were any means left of reducing the Jews to Repentance, they might be convinced at least by the Miracles and Authority of Christ.*

38 & 39. *But the Husbandmen, thinking that if they destroyed this Son and Heir of their Master, they should be disturbed no more in their unjust detaining the Possession; rise up against him also, and slew him: Thus the Jews, after all the indignities which they had offered to God's Messengers the Prophets, were to add this at last, to fill up the measure of their Iniquity, that they should also put to Death the Son of God; casting him out of the Church, who was the Foundation of it, and the Author of all God's Blessings to it.*

37 But last of all, he sent unto them his Son, saying, They will reverence my Son,

38 But when the Husbandmen saw the Son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his Inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 Lord the vineyard what will those hu

41 T him, He bly de wicked r let out unto oth men, wh der him their sea

42 Je to then never r scripture which t rejected, become



40. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

40. *When therefore, said Jesus, The Master of the Vineyard returns, what do you think will he do to these wicked Husbandmen? That is, when the time of God's executing Judgment shall come, what punishment will he inflict upon these incorrigible Jews?*

41. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

41. The Chief Priests and Elders, not yet understanding that this was the true intent of the Question, Answered; *He will destroy without Mercy, those wicked Husbandmen, and let out his Vineyard to others who will serve him more faithfully:* By which Answer they unawares gave Judgment against themselves with their own Mouths, that it was just for God to destroy the *Jews*, and Reveal his Will to another People, who would obey it more sincerely.

42. Jesus saith unto them, did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of

42. *Jesus replied; ye have judged rightly; Even thus will God deal with you. And when the Chief of the Jews, perceiving*

*now*

† Luke 20.  
16.

now whereto the Parable tended, would have recall'd their Words, and said † God forbid; Jesus added and said, Nay, thus it must certainly be; For doth not the Scripture say, (Psal. 118. 22.) *The stone which the builders refused, is become the head stone of the Corner?* That is, Christ, the Messiah, whom the Jews rejected, shall \* receive and unite the Gentiles to his Church, as a principal Corner-stone unites and links the two sides of a Building together.

43. Assuredly therefore it shall come to pass, that you Jews shall be no longer the peculiar People of God; but he will entrust the Gentiles with the Revelation of his Will, and make such other Na-

the corner: This is the Lords doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

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\* That Christ's being the *Chief Corner-stone*, signifies not only his being *Head of the Church*, to which Sense it seems to be applied, Acts 4. 11. but that it also signifies his Uniting the Gentiles to the Church, is evident from Eph. 2. 20. compared with the foregoing and following Verses; and that Sense seems to fit much better in this place.

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tions partakers of his Covenant and Promises, as will make a better use of them than you have done; bringing forth the Fruits of Holiness, Righteousness, and Peace.

44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

44. And this great and general Revelation of the the Will of God by the Messiah, being the last Discovery that he will ever make to Mankind; whoever shall stumble and be offended at any part of it, or behave himself in any wise unworthily of it, shall be severely punished: But he that shall utterly and finally reject it, or behave himself so as to deserve the utmost effect of the Wrath which it reveals and brings along with it, shall be miserably and utterly destroyed.

45. And when the chief priests and Pharisees had heard his sayings, they perceived that he spake of them.

45. ¶ All these Sayings, the Chief Priests and Pharisees at length perceived plainly to be directed against *them*.

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44. And



46 And falling into a great rage, they were even ready to apprehend *Jesus* ; But they were afraid the People would rescue him, who all look'd upon him to be a great Prophet sent from God ; and therefore for that time they forbore.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

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## C H A P. XXII.

1 **A**ND Jesus answered and spake unto them again by Parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3. And sent forth his Servants to call them that were bidden to the wedding: and they would not come.

1. **U**PON another occasion *Jesus* spake again in Parables, representing the State of the Gospel by way of comparison or similitude, saying:

2. *A certain King made a great Feast at the Marriage of his Son: Thus God at the sending his Son into the World, revealed the gracious Terms of the Gospel, and invited Men to embrace the advantagious conditions of that New-Covenant.*

3. *And when the Feast was ready, the King sent his Servants to call those that had been invited; but they refused to come: Thus Christ, during his continuance here upon Earth, sent forth his Apostles to preach the Gospel to the Jews, who were the peculiar People of God, and who had before been admonished of*

the coming of the Messiah, by the Prophets, by John the Baptist, and by Jesus himself: But they rejected this gracious offer of the Gospel.

4. *Again he sent other Servants, saying; Tell those that are invited, that my Feast is now ready, and that all things are prepared, and bid them hasten hither:* Thus Christ, after his Resurrection and Ascension, sent forth his Apostles again, and other Disciples, instructed and assisted with greater measures of the Spirit, to preach to the Jews that all things were now accomplished, that the Kingdom of the Messiah or the Gospel-Covenant was established, and to invite them to come in and embrace it.

5. & 6. *But the Guests still refused to come, going every one about his own business; and some were so ungrateful, as even to abuse and kill the Servants that were sent to call them:* Thus the

4 Again he sent forth other servants, saying, Tell them which are bidden: Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise.

6 And the servant took his servants, and entreated them spitefully, and slew them.

7 But the king hearing he was wroth, he sent forth his armies, and those murderers burnt up

8 Then he said to his servant, The wedding is ready, but the guests which thou hast invited are not here: Go ye therefore into the highways, and as many as shall find, I will bring into the marriage.

9 Go ye therefore into the highways, and as many as shall find, I will bring into the marriage.



the *Jews* still rejected the repeated offers of the Gospel, preferring the advantages of this Life to the hopes of a future; and going on obstinately in their own way, and even persecuting and slaying the Disciples that were sent to preach to them.

7 But when the King heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

7. *But when the King heard this, he was greatly incensed, and sent out his Army, and destroyed those ungrateful Men that murdered his Servants, and he burnt their City: Thus God, highly provoked at the incorrigible obstinacy of the Jews, sent at last the Roman Army upon them, and destroyed the City Jerusalem and their whole Nation.*

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

8 & 9. *Then he sent out Servants again, saying; The Guests that were invited, were not worthy to come to my Feast; Go therefore into the high-ways, and invite such as you meet, and urge them to come in: Thus God, rejecting the Jews for*

their impenitency and unbelief, commanded the Gospel to be preached to the Gentiles.

10. *Accordingly the Servants went out, and invited all they met, both good and bad, and the room was filled with guests: Thus the Disciples of Christ preached the Gospel to the Gentiles; and they believed and received it, and were admitted into the Church; some of them being good and sincere Christians, others Hypocrites and wicked Men.*

11 *Then the King came in to view his Guests, and saw a Man among them not having on a Wedding garment: Thus God sees some in the Church, who professing themselves to be Christians, yet obey not the Gospel, but live unworthily of it.*

12 & 13. *And when the Man, upon Examination, had nothing to say in Excuse of his neglect, the King commanded him to be turned out of doors into the dark:*

10 So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

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13 Then said the  
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Bind him hand and  
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away, and cast him  
into outer darkness:  
there shall be weep-  
ing and gnashing of  
teeth.

14 For many are  
called, but few are  
chosen.

15 ¶ Then went  
the Pharisees, and  
took counsel how  
they might intangle  
him in his talk.

Thus wicked Christians,  
who profess the Gospel, but  
obey it not; having no-  
thing to plead in excuse  
for themselves, shall be se-  
parated by God from a-  
mong the Faithful, and be  
cast into the Regions of  
Eternal darkness, most re-  
mote from the happiness  
of Heaven.

14. For many indeed  
hear and receive the Gos-  
pel, and many there are  
that profess themselves  
Christians; but there are  
but few who live sui-  
table to that holy Professi-  
on and approve themselves  
before God, so as to  
be thought worthy of its  
Reward.

15 ¶ All these Parables  
the *Pharisees* heard: And  
though these Discourses re-  
ferred to many things,  
which at that time were  
not yet accomplished, so  
that the *Pharisees* could not  
fully understand them;  
yet in general they percei-  
ved, that all these simili-  
tudes were directed against

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Them.



*Them.* Resolving therefore, some way or other to destroy *Jesus*; and seeing the People had at present such an opinion of his being a great Prophet, that they durst not venture to apprehend him by force; they contrived, if possible, to insnare him in his talk, so as to draw him in to say something that might give offence to the People.

16. Sending therefore some of their own Disciples, together with some of the followers of *Herod*, they instructed them to assault him with a Shew of great Honour and Esteem, saying: Master, We believe you to be a true and sincere Teacher of the Law of God, and that you have so much Courage and Freedom, as not to flatter any Man, nor be moved by any Fear or Affection to conceal the Truth: We desire therefore you would solve us this Doubt.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: so thou regardest not the person of men.

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17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto *Cæsar*, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

17. Is it lawful for the *Jews*, who are the peculiar People of God, and under his immediate Government, to pay Tribute to *Cæsar*, and to submit to the Authority of the *Romans*, or not?

18. By this Question they hoped to draw him into such a snare, that either he might offend the People, and seem to flatter the *Roman* Emperor in opposition to the Liberty and Religion of the *Jews*, if he should say *Tribute ought to be paid*; or that he might offend the *Romans*, if he should say *it ought not*. But *Jesus* knowing this their cunning and malice, said; Wherefore do ye tempt me, ye Hypocrites? I am aware of your wicked and deceitful intentions.

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

19, 20, & 21. And calling for a piece of the money wherewith the *Roman* Tax used to be paid, he asked them, Whose Image and Inscription was upon it?

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it? Which when they owned to be *Cæsar's*, *Jesus* replied; Then ought ye to give to *Cæsar*, what ye acknowledge to belong to him; and so far submit your selves to the Government ye are under, as is consistent with Religion and the Law of God.

22. Hereupon they departed from him, admiring the Prudence of his Answer, and despairing to obtain any advantage against him.

23. ¶ Presently after, the *Sadducees*, who believed that † the Soul of Man perishes at Death, and that there is no Resurrection nor Future State of Rewards and Punishments in another World, came to *Jesus*, and put a case to him, saying :

† See Josephus of the Jewish Wars, lib. I. c. 22.

21 They say unto him, *Cæsars*. Then saith he unto them, Render therefore unto *Cæsar*, the things which are *Cæsars*; and unto God the things that are Gods.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the *Sadducees*, which say that there is no resurrection, and asked him.

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24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his Wife, and raise up Seed unto his brother.

25 Now there were with us seven brethren, and the first when he had married a Wife, deceased, and having no Issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the Resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

24. Master, *Moses* commanded, that if a Man die without Children, his Brother should Marry his Wife, to continue his Name and Family.

25. Now there happened to be Seven Brothers, whereof the first Married a Wife, and dying without Children, left his Wife to the second.

26 & 27. In like manner the second Married her, and died without Children; and the third; and in short, they all seven Married her, and died without Children; and the Woman died last.

28. Now if there be a future State, as you teach, and another Life after this; whose Wife of the seven must this Woman then be, for they all alike Married her?

29. *Jesus* replied: Ye talk very Ignorantly; not understanding the true meaning of the Scriptures, nor having a right Sense of the Greatness of the Power of God.

30. For

30. For in that future State of Happiness, to which the Just shall be raised; where there shall be no more Mortality, which Marriage was Instituted to supply; there will be no more need of any such thing as Marriage: Neither shall that future State, be like the present Life of Men on Earth; But it shall be Glorious and Spiritual, as is now the Life of Angels in Heaven.

31 & 32. And that there shall be such a future State and another Life after this, ye might have collected even from God's Stiling himself to *Moses, the God of Abraham, Isaac, and Jacob*, long after the Death of these Patriarchs; (*Exod. 3. 6.*) For since 'tis plain these Holy Men did not receive the full reward of their piety in this World, God could not have called himself *their God*, but only because there is a Future State wherein

30 For in the resurrection they neither marry, nor are given in marriage; but are as the Angels of God in Heaven,

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob! God is not the God of the dead, but of the living.

33 And multitude they were ed at his

34 ¶ But Pharisees that he had Sadducees they were together

\* The general Clear a Word f would y Resurre impossi though future certain tion of Soul, pectati

they shall be Rewarded,  
and \* another Life after  
this.

33 And when the  
multitude heard *this*,  
they were astonish-  
ed at his doctrine.

33. When the people  
heard this they were great-  
ly amaz'd at the readiness  
and excellency of *Jesus's*  
Answers, with which he  
thus effectually silenced all  
his Adversaries.

34 ¶ But when the  
Pharisees had heard  
that he had put the  
Sadducees to silence,  
they were gathered  
together.

34. ¶ But when the  
Pharisees heard that the  
Sadducees were put to si-  
lence, they gather'd toge-  
ther again to dispute with  
*Jesus*.

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\* The Word *ἀντάνασις* properly signifies a future Life in general, and so the strength of our Saviour's Argument is Clear and Evident. But tho' we should understand the Word strictly of the *Resurrection of the Body*, the Argument would yet be good: For since the Sadducees denied the Resurrection of the Body, not because they thought it impossible for the Body to be rais'd, but only because they thought the Soul perish'd at Death, and that there was no future State at all; our Saviour by proving in general the certainty of a Life to come, takes away the whole foundation of their Objection. Besides, the separate state of the Soul, is not a State of perfect happiness, but merely of expectation.

35. And



35. And one of them, being a Scribe or Interpreter of the Law, and † observing that Jesus gave wise and prudent Answers, desired to try him farther, and put this Question to him, saying:

† See Mat.  
12. 23.

36. Master, Which is the chief and principal part of the Law? The \* Ceremonial or the Moral?

\* See Mar.  
12. 33.

37. Jesus Answer'd: To Love God *sincerely, entirely, and constantly.*

38. This is the first and greatest Commandment, which ought above all things to be Religiously observ'd.

39. And the next is like to it in Excellence and Dignity, namely to love your Neighbour as your self, and to do to all Men as you would they should do to you.

35 Then one of them *which was a* lawyer, ask'd him a Question, tempting him and saying,

36 Master, which is the great commandment in the Law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On command all the Law prophets

41 Pharisees therr to fus asked

42 Say think ye whose so they say The son o

40 On these two commandments hang all the Law and the prophets.

40. These are the two great Rules which contain the whole Sum of true Religion and Righteousness: These are what Nature and the Reason of Things teach: And these are what all God's Revelations to Mankind in the Law and the Prophets, are design'd to Explain and Inforce.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

41. ¶ And while the Pharisees continued to be gathered together about *Jesus*, disputing with him, and putting Questions to him, to Tempt and Insnare him; *Jesus* on the other side put a Question to *them*, saying,

42 Saying, What think ye of Christ? whose son is he? they say unto him, The son of David.

42. What think you of the *Messias*, whom ye expect according to the Promises made by God in the Prophets? Of what Family, and whose Son do ye find in Scripture that he ought to be? The Pharisees Answered, He

He must be the Son of David.

43. *Jesus* Replied : How then comes it to pass, that *David* Writing prophetically and by the Inspiration of the Spirit of God, acknowledges the Messiah as his Superior, and calls him Lord, saying; (*Psal.* 110. 1.)

44. *God* said unto my Lord the Messiah; Take thou all Power, Dominion, and Authority, untill all thy Enemies be made Subject unto thee.

45. If the Messiah be *David's* Son, why doth *David* thus call him his Lord, and acknowledge him as his Superior?

46. The Pharisees, not knowing that he who Sprung from the Family of *David* in his Humane Nature, was infinitely superior to *David* in his Divine Nature; were not able to return *Jesus* any Answer to this Question.

43 He saith unto them, How then doth *David* in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If *David* then call him Lord, how is he his Son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

And

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And finding that they were far inferior to him in Wisdom and Knowledge, and that they could not stand against the Strength and Clearness of his Discourses, they retired from him, and ventured no more to tempt him with ensnaring Questions.

## C H A P. XXIII.

**T**hen spake Jesus to the multitude, and to his disciples,

1. **A**fter this, *Jesus* spake to the People that were gather'd together about him, and to his Disciples, concerning the Pharisees, saying.

2. Saying, The Scribes and the Pharisees sit in Moses seat.

2. The Jewish Doctors and Pharisees, tho' they be Hypocrites, and Covetous, and Vain-glorious Men; yet since they succeed *Moses* and the Prophets in being Teachers and Expounders of the Law of God, ye ought to hearken and attend to their Teaching.

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3. What

And

3. What therefore they Teach you *out of the Law of God, and agreeable to it,* that hear ye and obey: But imitate not their example; because their Lives are disagreeable and contrary to their Doctrine.

4. For they Expound the Law in the strictest and severest Sense, and impose upon other Men the utmost rigour of its Precepts; But they *themselves* will not take the least pains in practising those great and Moral Duties, which are of the highest importance and of Eternal obligation.

5. All the Works that they do, are only that they may be observed and applauded by Men; and neglecting all other things, they take care to chuse to be always doing such Works, as are aptest to be seen publickly, and may best serve this vainglorious purpose. To obey the Moral Law of God in their Lives, they are little Solicitous: But

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their Works; for they say, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.

5 But all their Works they do for to be seen of Men: they make broad their phylacteries and enlarge the borders of their garments.

8 And upperm  
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7 And  
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9 But  
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pieces of Parchment with Sentences of the Law written upon them, and † Fringes for an external show of Religion, they will be sure to wear larger than other Men.

† See Numb. 15.

6 And Love the uppermost rooms at feasts, and the chief seats in the synagogues.

6. If they be invited any whither to a Feast, they foolishly strive to have the upper Hand; and in the Churches place themselves ambitiously in the highest Seats, that they may look greater and seem to have some preheminance over other Men.

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

7. In the open streets they love to receive the Praises and Compliments of Men, and are wonderful proud to hear the People with Reverence and Respect call them *Masters* and *Fathers*, Heads of Sects and Authors of Doctrines.

9 But be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren.

8. But let it not be so among you my Disciples: Let no Man among you contend for Superiority or Precedence: For ye have one Supreme Head, which



Christ; and ye, as Brethren, ought to condescend to one another with mutual Charity and Respect in all things.

9. Let no Man among you \* be call'd *Father*, or Head of a Sect, as the chief Teachers among the Jews love to assume to themselves the name † *Rabbi* or *Fathers*: For ye have one Father and Supreme Teacher which is God; and ye as Children ought to strive to exceed one another in nothing but Humility and Love.

10. Neither let any one among you arrogate to himself the Title of *Master*, or Author of a Doctrin: For ye have one Supreme Master, which is Christ; and all ye, as Fellow-Servants, ought to assist one another without envy, contention, or pride.

9 And call no man your Father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called masters: For one is your master, even Christ.

\* Πατέρας μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς. Call no one among you Father upon Earth. So the Words seem more naturally to signify.

† רב and ראש the Principal of a School, or Author of Doctrin.

11 But he that is greatest among you, shall be your Servant.

11. Even he that for Order sake shall have a higher Office or greater Dignity in the Church than another, let him not be proud and imperious upon that account; but let him be so much the more humble, and communicative, and ready to assist others, by how much he is intrusted with greater power and opportunities of doing good.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

12. For whosoever is proud and arrogant, shall be brought down and humbl'd: But he that is humble and modest and thinks lowly of himself, shall be esteem'd worthy to be exalted both by God and Men.

13 ¶ But wo unto you scribes and pharisees, hypocrites; for ye shut up the Kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

13. ¶ Then *Jesus* turning himself to the Jewish Doctors, and Pharisees, added and said: Wo unto you hypocritical Teachers and Pharisees; For ye, who pretend to be Interpreters of the Law, and ought to instruct Men in the Knowledge and Practice

Office of true Religion, do on the contrary by your vain Traditions and wicked Lives hinder and pervert them. Ye neither follow true Virtue and Piety your selves; nor suffer others, who are willing, so to do.

14. Wo unto you, hypocritical Teachers and Pharisees: For ye break the Moral and Eternal Law of God by your Rapin and Extortion, oppressing the Widows and Fatherless whom God has commanded you to support; and think to hide your Covetousness under the specious formality of long Prayers and great strictness in the external parts of Religion: therefore ye shall be doubly punish'd by God.

15. Wo unto you, hypocritical Teachers and Pharisees: For ye pretend great Zeal, and spare no pains or cost, and leave no means unattempted, to Convert a Stranger to your

14 Wo unto you scribes and pharisees, hypocrites, for ye devour widows houses, and for a pretence make long Prayers; therefore ye shall receive the greater damnation.

15 Wo unto you scribes and pharisees, hypocrites; for ye compass sea and land to make one Profelyte, and when he is made, ye make him two-fold more the child of hell than your selves.

16 Wo

16 Wo unto you blind guides, who say, Who swear by the temple, it is not; but who swear by the temple's debt, it is.

17 Ye blind fools, who say, Who swears by the temple, it is not; but who swears by the temple's debt, it is.



Religion: But when you have so done, you are so far from instructing him in true Virtue and Piety, that you corrupt his natural Notions of Good and Evil, with false Doctrins and vain Schemes of Religion, and make him even much worse than he was before.

16 Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the Temple, he is a debtor.

16. Wo unto you, ye Ignorant and Superstitious Guides; who tell the People that if they Swear only by the Temple, they may be discharg'd from the Obligation of that Oath; but if they Swear by the Gold that is Consecrated to God in the Temple, that they are then indeed strongly obliged by their Oath, and cannot be discharged.

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold.

17. Ye foolish and perverse Teachers: What an absurd and senseless distinction is this! As if the Gold were more Sacred than the Temple of God, by which the Gold it self is made holy.

18. Again, ye Teach, that if a Man Swears only by the *Altar*, he may be discharg'd from the Obligation of that Oath; but if he Swears by the *Oblation* that is offered upon the *Altar*, that he is then indeed strongly obliged by his Oath, and cannot be discharged.

19. Now what a foolish and perverse distinction is this! As if the *Offering* were more Sacred, than the *Altar of God*, by which the *Offering* it self is made Holy.

20. In reality therefore, to Swear by the *Altar of God*, is the very same thing as to Swear by the *Oblation* that is offered thereupon, and by *him* to whom the Offering is made.

21. And to Swear by the *Temple*, is the very same thing, as to Swear by *God* whose Temple it is.

18. And whoever shall swear by the altar, it is nothing: but whoever sweareth by the gift that is upon it, he is guilty.

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

22. And to Swear by *Heaven*, is the very same thing, as to Swear by the *Throne of God*, and consequently by *God* himself. So that in short, what thing soever you Swear by, it is the very same thing as Swearing by *God*, whose Creature that Thing is.

23 Wounto you scribes and pharisees, hypocrites; for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone.

23. Again, wounto you; hypocritical Teachers, and Pharisees. For ye are superstitiously scrupulous and precise in things of smaller moment, in little external Rites, in things of trifling niceness and dispute: But the things of Great and Eternal Obligation, Justice and Equity, Mercy and Charity, Faithfulness and Truth towards God and Men, these things ye wholly slight and neglect: Whereas on the contrary, though those other smaller things ought not indeed in their due place to pass altogether unregarded, yet these great and



and important Duties, ought certainly to be Mens Principal and First Care.

24. But ye, as I said, (ignorant and perverse Teachers) stick at the smallest things, and neglect the greatest: Just as if a Man should refuse to drink his Wine, till he had strained it, to take out a little Gnat; but should without scruple swallow in it some other thing ten times as big.

25. Wo unto you, hypocritical Teachers and Pharisees. For as if a Man should be very nice to clean the outside of his Cups and dishes, but should take no care at all to keep the inside of them free from dirt and filth: Even so ye are wonderful diligent, to appear strict in the observance of the outward and formal Ceremonies of Religion; but the Thoughts of your Hearts, and the Secret Actions of your Lives, are full of Iniquity and Uncleaness.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you scribes and pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Wo unto you scribes and pharisees, hypocrites; for ye are like unto sepulchres, which indeed appear beautiful outwardly, but within they are full of filth and uncleanness.  
27 Wo unto you that say, We are righteous, we despise the law of Moses, but within we are full of hypocrisy and iniquity.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

26. Nay, ye Fools and Blind; but let a Man rather be solicitous in the first place, that the thoughts of his Heart be sincere and pure, and the actions of his Life honest and good; and then his observance of external Rites may be agreeable and comely: Even as the inside of Pots and Dishes ought always first to be cleansed; and then a proportionable care to keep their outsides clean, may look decent and neat.

27 Wo unto you scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

27 & 28. Wo unto you, hypocritical Teachers and Pharisees. Ye may for your hypocrisy be well compared to the Sepulchres of the Dead. For as Graves either \* appear not at all, or perhaps are covered with Stones whited and clean on the outside; but within they are full of Dead Mens Bones and Corruption: So ye outwardly perhaps make no bad appearance before Men, but seem on the con-

\* See  
Luke II.  
44.

contrary to be Holy and Religious Persons; but secretly and in your Hearts, ye are full of all manner of hypocrisy and wickedness.

29 & 30. Wo unto you, hypocritical Teachers, and Pharisees: For, while ye your selves are no less wicked than those who anciently murdered God's Messengers and Prophets, ye pretend to have a great honour for the Memory of those Prophets; and to testify your respect for the Holy Men of Old, by building and adorning their Tombs; and ye say, if you had lived in old time, when your Fathers murdered the Prophets, ye, who are their Children, would not have done so.

31 & 32. Nay verily, but ye are indeed, as ye say, the Children of those who killed the Prophets; and ye approve your selves their genuine offspring, by being like them, and imitating their wickedness;

29 Wo unto you scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32 Fill the measure of your fathers.

33 Ye generation which say, how can ye be partakers of the damnation of your fathers?

34 ¶ Whosoever holdeth, I fear, the prophets men, and some shall kill him, and some shall ye persecute your synagogues, and cities to cities.

35 That may come upon the righteous upon the blood of the righteous Abraham, blood of the son of



32 Fill ye up then  
the measure of your  
Fathers.

33 Ye serpents, ye  
generation of vipers,  
how can ye escape the  
damnation of hell?

34 Wherefore be-  
hold, I send unto you  
prophets, and wise-  
men, and scribes;  
and some of them ye  
shall kill and crucifie,  
and some of them  
shall ye scourge in  
your synagogues, and  
persecute them from  
city to city:

35 That upon you  
may come all the  
righteous blood shed  
upon the earth, from  
the blood of righte-  
ous Abel, unto the  
blood of Zacharias,  
son of Barachias,

may, notwithstanding your  
hypocrisy, ye even exceed  
them in malice, and will  
fill up the measure of their  
iniquity.

33. (Ye obstinate and  
incorrigible Generation of  
Vipers: By your hypo-  
crisy indeed, you may here  
escape the punishment of  
Men; but how will you  
avoid the Future and Eter-  
nal Judgment of God?)

34. Ye even exceed, I  
say, the malice of your  
Forefathers, and will fill up  
the measure of their ini-  
quity. For behold I send  
you Prophets and Holy  
Men, to instruct you in the  
Doctrine of true Religion;  
but ye will slay and crucify  
them, and beat them even  
in the places of God's pub-  
lick Worship, and pursue  
and persecute them from  
one City to another.

35. Wherefore I tell  
you, the punishment that  
shall be inflicted by Di-  
vine Vengeance upon the  
Men of this present Gene-  
ration, shall be as great  
and

and dreadful, as if not only the Forefathers of this People in their several Generations, but the Men who are now alive had in their own persons been the Murderers of all the Righteous and Good Men, who have been unjustly martyred since the time of *Adam* to this very day.

36. Assuredly I tell you, and repeat it to you again, that such a terrible punishment as this, shall certainly fall upon the Men of this present Generation.

37. O *Jerusalem*, *Jerusalem*, thou that wast once the *Holy City*, and the *Beloved of God*, but hast since rejected God, and persecuted his Servants, and Slain his Prophets, and continued obstinately impenitent; How often has God tendered to thee the offers of Pardon and Mercy, and invited thee to Repentance with all the pity and kindness, that a tender Father can shew to his most beloved Child! But thou refusedst to hear.

whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 O *Jerusalem*, *Jerusalem*, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

38. Behold *Now* therefore the Time of Mercy is past ; and the Final Desolation of the City and Temple, with the fearful Destruction of the *Jewish* Nation, is irreversibly decreed by God.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say Blessed is he that cometh in the name of the Lord.

39. And I assure you the time will speedily come, and it is now at hand, when ye shall see me no more, till ye shall be forced to own me to be indeed the Messiah, the Son of God with Power.

CHAP.



## C H A P. XXIV.

1. **A**FTER this, *Jesus* departed from the Temple; and as he was going out, his Disciples, who had heard him speak of the Desolation of the City and Temple, desired him to observe what a stately and beautiful Structure the Temple was; insinuating as if they thought it pity, that so noble a Building should be so miserably destroyed.

2. But *Jesus* answered: Do ye admire these things, and look upon them with pity? I tell you again, they shall all be destroyed with such a compleat and utter Desolation, that there shall not be left so much as one Stone upon another which shall not be cast down.

3. And when he was come to the Mount of Olives, and was set down there, his Disciples came

1 **A**ND *Jesus* went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2 And *Jesus* said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

3 ¶ And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell

Tell us these things what shall of thy co of the en world?

4 And I answered and them, That no man can build you.

Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

to him privately and asked him, saying; When shall these Desolations, and all these strange things, which you have told us of, be accomplished? And by what Signs shall we know, when the Consummation of the present state of Things in the World shall be? And when, and by what Revolutions, the Kingdom of the Messias shall be established?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

4. To this general Question, which the Disciples (*who had not yet any clear Notion what the State and Duration of the Christian Dispensation was to be*) were not capable of proposing more distinctly; Jesus accordingly returned such an Answer, as being immediately and properly a Description of the final Destruction of *Jerusalem* and of the *Jewish* Nation, which was to be the first Establishment of the Kingdom of Christ; might also at the same time contain an obscure prophecy of the

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unto him  
saying,  
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end of the World. And his Answer was this: Ye are desirous to know the time and manner of my Second appearing, to destroy my Enemies, and to establish the Kingdom of the Messias: But take heed that no Man deceive you, and impose upon you.

5. For many Impostors shall appear, who will pretend to be the Messiah, sent by God to deliver such as will follow them; and they shall shew many wonderful Signs, and shall deceive many.

6. Ye shall also hear of Wars and Tumults, Commotions, Revolutions, Terrors, and Panick Fears; But let not your Minds be disturbed at these things; For many such Calamities as these must happen, before the final and utter Destruction of the Jewish Nation; (*and in like manner, before the end of the World.*)

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Chap. XXV.  
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7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, & earthquakes in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

7 For one Country shall take up Arms against another; and there must be Broils and Commotions, and Civil Wars through the World: And there shall be Famines, and Plagues, and Earthquakes in several parts of the Earth.

8. All these things are but the beginnings of that last and total Destruction, which shall come upon the Nation of the Jews: (*And in like manner such calamities as these, will precede the last Judgment, and the end of the World.*)

9. In the mean time ye shall be afflicted, and persecuted even to Death; and both Jews and Gentiles shall hate you for the sake of your professing Christianity.

10. And many Christians, discouraged by these Sufferings and Calamities, shall turn Apostates; and to ingratiate themselves with Unbelievers, shall betray and persecute their Brethren.

11. Many false Teachers also, and Hereticks shall arise; who under pretence of preaching the Gospel, shall seduce many to follow vain and vicious Doctrines; and shall pervert weak Men, in hopes of escaping persecution, to dissemble or forsake the Truth of Religion.

12. And because the Persecutions moved by Unbelievers on the one hand; and the Apostasies, Contentions, and Dissimulation of some Believers on the other hand, will mightily perplex things, and cause great confusion; therefore the Zeal, which many *others* hitherto retained for true Religion, will at length cool, and *they also* will become lukewarm and fearful.

13. But he that under all these Trials and Afflictions, shall continue stedfast and unmoved to the end, in the Profession and Practice of true Religion; shall by the peculiar Providence of God be preserved *here*

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And

Chap.

14 And of the king be preached the worldness unto and then end come.

15 WI therefore the abominable desolation by Daniel prophet, stand in thy place (where he stand.)

from the extremity of that final Calamity whereby the *Jewish* Kingdom shall be utterly destroyed; and he shall *hereafter* inherit Eternal Life.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

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wax cold.

14. Now during these Calamities and Confusions, the Christians scattered abroad by the Persecution, shall preach the Gospel to the *Gentiles*: And as soon as the Gospel has been preached, and Churches established by them through the *Roman* Empire, the *Jewish* Nation and Polity shall be utterly destroyed with their City and Temple: (*And in like manner, when the Christian Religion has made its progress through all the Nations of the Earth, the End of the World shall come.*)

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15 When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand.)

15. When therefore ye shall see the Holy City compassed about with Heathen Armies, the Abomination of Desolation spoken of by *Daniel* the Prophet, (which let him that readeth, consider and



understand ; ) that is, when ye shall see *Jerusalem* besieged by the *Romans*;

16. Then let them which are in *Judea*, knowing that the final Destruction of that Nation is coming, flee for their Lives.

17 & 18. And because this vengeance that shall fall upon the *Jews*, will be sudden and terrible; therefore let every one that hopes to escape make such speed in his flight, as not to return home to take any of his Goods with him; but let him flee, as *Lot* did out of *Sodom*, without so much as looking back.

19. But wo be to them, who through any impediment shall not be in a condition to make a speedy flight, as Women that are with Child, or give Suck,

20. Pray ye also that ye may not be forced to flee in the Winter, or on the \* Sabbath, when either the Season, or the Holiness of the time, may retard and prevent your escape.

\* This seems spoken in condemnation to the Jewish prejudices.

16 Then let them which be in *Judea*, flee into the Mountains.

17 Let him which is on the house-top, not come down: to take any thing out of his house.

18 Neither let him which is in the field, return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall  
the great tribulation,  
such as was not since  
the beginning of the  
world to this time,  
nor ever shall be.

22 And except  
those days should be  
shortened, there  
should no flesh be  
saved: but for the  
elects sake those days  
shall be shortened.

23 Then if any  
man shall say unto  
you, Lo, here is  
Christ, or there, be-  
lieve it not.

21. For the Hardships  
and Calamities of that  
time, when the *Romans*  
shall over-run the Coun-  
try, and *Jerusalem* shall  
be besieged by them; will  
be greater than ever be-  
fel any People before, or  
shall ever happen af-  
ter.

22. So that if that Tri-  
bulation were to be as  
lasting, as it will be sharp  
and severe, no one could  
possibly escape: But for  
the sake of those Chri-  
stians, who shall at that  
time be scattered through  
*Judea*, God will so order  
things, that the extremi-  
ty of the Calamity shall  
be short, and the Ci-  
ty shall quickly be ta-  
ken.

23. At that time, if  
any Man shall report that  
Christ appears in this or  
that place, to destroy  
his Enemies, and to de-  
liver his Servants, believe  
it not.

24. For there shall arise Impostors and Deceivers, who shall each pretend to be the Messiah, and shall work strange Wonders and Delusions; so as to deceive, not only the unbelieving *Jews*, but, if it were possible, even sincere Christians also.

25. Take heed now, and be not deceived: Behold, I have expressly cautioned and forewarned you.

26. If therefore it shall be reported that Christ appears visibly in the Desert, and is preparing to come and deliver his Servants; regard it not. And if they say he is secretly in any private place, ready to shew himself and appear publickly, give no credit to it at all.

27 & 28. For as Lightning shineth through all places in an instant, and as Eagles gather them-

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For ever the there will be gathering.

29 ¶ ly after tion of shall the darkened moon shall her light stars shall heaven, powers vens shall  
30 An appear the Son heaven: shall all of the ea and they Son of m



28 For wheresoever the carcase is, there will the eagles be gathered together.

selves with incredible swiftness to all parts where the prey is to be found; so the Power of Christ in destroying his Enemies shall demonstrate it self evidently through all the Land at once; and his Kingdom shall be established, not with *Observation* in † this or that particular place, but by the wonderful efficacy of the Divine Power it shall appear and prevail through the world, as it were in a moment.

† See Luke 17. 20, 21, 22, 23, & 24.

29 ¶ Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

29. For immediately after these fatal Wars, and the Destruction of *Jerusalem* by the *Romans*; the whole *Jewish* Polity, Government, Laws, and Religion, shall be utterly dissolved.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming

30 & 31. And then it will become evident, that *Jesus* was the true and only *Messias*; and the *Jews* shall lament and

and mourn, and be forced to acknowledge the Power, and Glory, and Majesty of Christ; who will then send forth his Ministers among the Gentiles, and will gather into one Body those who Believe and Obey his Gospel, from among all the Nations of the Earth. (*In like manner at the end of the World, after long Persecutions and Afflictions of the Church, and after great Disturbances and Revolutions in all the Nations of the World, Christ will at last appear in the Clouds of Heaven with Power and great Glory; and he will send forth his Angels through the World, and gather together his Elect; that is, all good Men who have Believed and Obeyed God, and reward them with Eternal Life.*)

in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now  
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tree:

branch is  
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33 So  
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## Chap. XXIV.

## S. MATTHEW.

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32 Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

32 & 33. Now observe and hearken to this Similitude, which I am about to tell you. In the same manner as when ye see the Leaves and tender Buds of a Fig-tree begin to sprout forth, ye know certainly that Summer is coming on: Even so, when ye see these Signs, which I have foretold you, come to pass; ye may know certainly, that the destruction of *Jerusalem*, and of the Nation of the *Jews*, is just at Hand.

34. Assuredly I tell you, all the things that I have now declared to you concerning this great Desolation, shall be fulfilled in this present Generation, in the Age of some that are now alive.

35. And sooner shall Heaven and Earth be destroyed, than one Word of what I have foretold you, fall short of being fully accomplished.

36. On-



36. Only as to the exact  
† day and hour, when this  
final Desolation shall be  
compleated, God has Re-  
vealed *that* neither to Man  
nor Angel. (*And in like  
manner the Time, when the  
End of the World, and the  
Last Judgment shall be, God  
has reserved as a secret known  
only to himself.*)

37. But this I may tell  
you, that all these things,  
which I have now fore-  
warned you of, shall come  
suddenly and very unex-  
pectedly to the generality of  
Mankind.

38 & 39. For as in the  
days of Noah, Men went  
on secure and intent upon  
their Worldly Business,  
and had no regard to the  
Preaching of that good  
Man, till the very day that

36 ¶ But of that  
day and hour know-  
eth no man, no not  
the angels of hea-  
ven, but my Father  
only.

37 But as the days  
of Noe were, so shall  
also the coming of  
the Son of man be.

38 For as in the  
days that were be-  
fore the flood, they  
were eating and  
drinking, marrying  
and giving in marri-  
age, untill the day  
that Noe entred into  
the ark,

† It is an extraordinary ingenious Conjecture of Grotius, to  
make *ἡμέρα ἐκείνη* here, opposed to *τὰντα πάντα* in v. 34.  
So that the Sense may be, *τὰντα πάντα*, the Destruction of  
the Jews, shall be presently; but *ἡμέρα ἐκείνη*, the last day  
of Judgment, is known to none. Yet the Sense may be  
carried on entire, without this opposition; as in the Para-  
phrase.

39 And knew not  
until the flood came,  
and took them all  
away; so shall also  
the coming of the  
Son of man be.

the Flood surpriz'd  
and destroyed them all:  
So in this Generation the  
*Jews* shall go on obstinately  
in their own ways, uncon-  
cerned at the warnings  
which I and my Disciples  
give them, till the *Romans*  
shall come upon them and  
destroy them utterly: (*And  
in like manner at the end  
of the World, Men will be  
wholly taken up about their  
Business and their Pleasures,  
till the Appearance of Christ  
and the last Judgment sur-  
prize them*).

40 Then shall two  
be in the field, the  
one shall be taken,  
and the other left.

41 Two women  
shall be grinding at  
the mill, the one  
shall be taken, and  
the other left.

40 & 41. Yet at these  
times God will make very  
great and remarkable di-  
stinctions of Men. For  
at the General Desolation  
of *Judea*, out of Men em-  
ploy'd about the same busi-  
ness and seemingly equal  
in all Worldly concerns,  
God will by strange Acts  
of Providence rescue some  
from this Calamity, where-  
in the rest shall be left to  
perish: (*And in like man-  
ner at the Day of Judgment,  
there shall be an infinite dif-  
ference*

ference made between Men, whom the World distinguish'd not at all).

42. Since therefore these things will certainly be thus, and yet ye know not the time when they will be; it highly concerns you to be very vigilant and watchful, that when these *Terrible Calamities*, (or when *Death and Judgment*) shall come upon you, ye may be found in the Number of those, whom God shall think worthy to be Rescu'd or Sav'd.

43. Ye know in other Cases, if a Housholder, for instance, had notice given him that his House was in danger to be Robbed in such or such a Night, he would be sure to Watch and prevent the Thieves from breaking in.

44. How much more ought ye to be always ready and provided, since ye know not at what time these *Terrible Calamities*, (or when *Death and Judgment*) will come?

42 ¶ Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

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45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

45. And now who is that faithful and wise Disciple, who being intrusted with the Knowledge of God's Will, or being appointed by him to Preach the Gospel and reform others; shall heartily and sincerely, make use of all his gifts and opportunities, to the Service of God, and to the best improvement of himself and others?

46. Blessed is that Disciple, whom Christ at his coming shall find thus employ'd.

47. Assuredly I tell you, as an earthly Master rewards such a faithful Servant with great Honour and Preferment in his Family; so God will reward the fidelity of such a Disciple with the greatest degree of Glory, in his Eternal Kingdom.

48 & 49. But if on the contrary, such a Disciple as God has intrusted with great Talents, and many opportunities of doing good, shall begin to think with

with himself that God's Judgments are far off, and shall neglect his Duty, and give himself up to Cruelty, Idleness and Luxury :

50 & 51. God will surprise such a one in his Security, and unexpectedly cut him off in the midst of his wickedness; overwhelming him with strange and sudden Judgments *here*, and assigning him a portion in Eternal Misery *hereafter*.

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And shall cut him asunder, and appoint *him* his Portion with the hypocrites: there shall be weeping and gnashing of teeth.

## C H A P. XXV.

**T**hen shall the kingdom of heaven be likned unto ten Virgins, which took their lamps, and went forth to meet the bride-groom.

1. **A**T that time the State of the Gospel, and the method of Gods dealing with Men, will be such, as may fitly be Represented to you by this Similitude. *There were ten Virgins, who being invited to a Wedding, took their Lamps in the Night, and went to meet the Bride-groom: Thus the Jews were invited to receive the Gospel, and they all pretended to expect the Messias: And thus those that profess the Name of Christ, make all a show of attending upon him, and expecting his coming.*

2 And five of them were wise, and five were foolish.

2. *Now five of these Virgins were Wise, and five were Foolish: Thus some of the Jews embrac'd the offers of the Gospel, and others rejected them: And thus some of those, who profess themselves Christians, are sincere*

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cere and hearty ; others are merely formal, and Christians only in show.

3 & 4. *The Foolish Virgins took their Lamps, without any supply of Oil to maintain them ; But the Wise took Vessels of Oil with them, to feed their Lamps : Thus those Jews who embraced the Gospel, took the warning which Christ gave them to provide for their escape at the Destruction of Jerusalem ; but the others neglected it : And thus Wise and Sincere Men live according to their Profession, and by Habits of Piety and Virtue lay up in store for themselves a good foundation of Happiness, against the time to come ; But others, who are merely formal, content themselves with a bare external Profession, and make no provision of good Works against the Day of Accounts.*

5. *Now while the Bridegroom tarried, they all slumbered and slept : Thus in the*  
in-

3 They that were foolish took their lamps, and took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And  
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7 Ther  
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interval before the Destruction of *Jerusalem*, both the Christians as well as the Jews were somewhat secure: *And* thus in the time of Life, while Christ delays his coming, all both sincere Christians, as well as those who are merely formal, remit more or less of that exact Diligence and Watchfulness, wherewith they ought to prepare and wait for the Appearance of their Lord.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those Virgins arose, and trimm'd their lamps.

6 & 7. *But at Midnight, there being a sudden cry that the Bridegroom was coming, they all trimmed up their Lamps, to make the best appearance they could: Thus when Jerusalem was about to be Besieg'd, all both Christians and Jews were alarm'd to provide for their escape: And thus when by any sudden warning Men are made apprehensive of the Approach of Death and Judgment, all both formal and sincere Christians are rowsed up to make the best*  
 Y 2 pre-

preparation for it they can.

8. *At that time the Wise Virgins having Oil in their Vessels, supply'd their Lamps; But the Foolish ones having no Oil, and finding that their Lamps were ready to go out, began to beg Oil of the Wise:* Thus at the Siege of Jerusalem, the Christians having been warned by Christ, were ready to make their escape; but the Jews were surpriz'd in it: And thus sincere and good Men, at the approach of Death and Judgment, having before exercised themselves to an habitual Practice of Piety and Virtue, and having laied up for themselves a provision of good Works, are not greatly surpriz'd, but can readily frame and prepair their minds for it: But those, whose Religion consists merely in outward Form, finding that this will not bear them out in the Day of Judgment, shall be greatly surpriz'd at the apprehension of it,

8 And the foolish said unto the wise, Give us some of your oil, for our lamps are gon out.

9. But answered so; left t enough you: bu ther to sell, and your selv

10 And went to bride-gro and they ready, w him to the and the shut.



he foolish  
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9. But the wife answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.

and become solicitous to purchase true Virtue then at any rate.

9. *But the Wise Virgins told them, that 'twas impossible for them to furnish them with Oil; and that they could not be supplied with it any other way, than by going to those that Sell, and Buying it: Thus the Unbelieving Jews found, when the City came to be Besieg'd, that 'twas too late to provide for their Escape: And thus Wicked Men, under the apprehensions of Death and Judgment, find too late that nothing will support them in that Day, without that Preparation which they ought in time to have made for it by a good life.*

10 And while they went to buy, the bride-groom came, and they that were ready, went in with him to the marriage, and the door was shut.

10. *In the mean Time the Bride-groom came; and they that were ready went in with him to the Feast, and the Door was shut: Thus, When the City was suddenly Besieged, the Christians who had*  
Y 3 taken

taken Christ's warning,  
Escaped; But the rest were  
shut up: *And* thus while  
men are variously em-  
ploy'd, and contriving  
many things, Death and  
Judgment seizes them;  
and they who are then  
found ready and prepared,  
are received and rewarded  
by Christ.

11 & 12. *But the Fool-  
ish Virgins, coming after-  
wards and desiring admit-  
tance, were shut out and  
rejected:* Thus the Jews,  
after their final Destructi-  
on came upon them, cried  
for mercy too late: *And*  
thus those, whom Christ  
at Judgment finds unpre-  
pared, are notwithstanding  
their earnest and  
too late entreaties, dis-  
owned and rejected by  
him.

13. Watch ye there-  
fore, and be always pre-  
pared, after the example  
of the Wise Virgins;  
because ye know not the  
Time, when your Lord  
cometh to call you to:

11 Afterwards  
came also the other  
virgins, saying, Lord,  
Lord, open to us.

12 But he answer-  
ed and said, verily I  
say unto you, I know  
you not.

13 Watch there-  
fore, for ye know  
neither the day nor  
the hour, wherein  
the Son of man com-  
eth.

an Account; and it will then be too late to prepare for it, when he is come to reward every Man according to his past doings.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

Afterwards the other saying, Lord, when to us. he answered, verily I say unto you, I know

14. ¶ Again, the State of the Gospel, and the Method of God's dispensations and dealings with Mankind, may be fitly represented by this Similitude. *A certain Man, being to take a long Journey into a far Country, divided his Stock amongst his Servants, to Trade with till his return: Thus Christ Preached the Will of God to Mankind, while he continued here on Earth; and at his Second coming will expect an Account of their improvement under it.*

15 And unto one he gave five talents, to another two, & to another one, to every man according to his several ability, and straightway took his journey.

therefore know day nor wherein an com-

15 Now to one he gave five Talents, to another two, to another one, according to each ones Prudence and Ability; and then went his journey; expecting that every one should make an improvement proportionable to what had been committed to him:



him: Thus the Gifts and Abilities wherewith God intrufts Men, are many and various; and Christ at his Second coming will require an Account of each one, proportionable to his Power and Opportunities of doing good.

16 & 17. *Then he that had five Talents, Traded and gained five others; likewise he that had two Talents, Traded and gained two more: Thus some Men improve according to their proportion, those Gifts and Faculties wherewith God has endued them, to the increase of Religion, and the good of the World.*

18. *But he that had received one Talent, Traded not with it, but hid it up, and it became useless: Thus other Men make no improvements of those Gifts wherewith God has blessed them; but they live idly, and are useless in the World.*

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the Earth, and hid his lords money.

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19 After a long time, the lord of those servants cometh, and reckoneth with them.

19. *After a long time, the Lord of these Servants returned home, and called them all to an Account: Thus Christ, when the time that God has appointed is accomplished, shall return and call all Men before him to Judgment.*

20 And so he that received five talents, came and brought forth other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents mo.

20 & 21. *Then he that had Five Talents, gave in his account, that he had Traded with them and gained Five Talents more; And his Lord commended him for having been faithful in a small trust, and advanced him to a place of greater Honour, and gave him a very great Reward: Thus those who at the coming of Christ, shall appear to have imployed and improved their several Gifts, shall be rewarded by him with Eternal Life.*

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came & said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

22 & 23. *In like manner, he that had two Talents, gave in his account, that he had Traded with them and gained two Talents more; And his Lord commended him also for having been*

*been faithful in a smaller trust, and gave him likewise a great Reward : Thus those who have less or fewer abilities than others, if they do but improve and use them in their several proportions, shall yet likewise be rewarded with Eternal Life.*

24 & 25. *But he that had received One Talent, and made no use of it, began to excuse his own Negligence by accusing his Lord's Severity in exacting more of him than had been committed to him : Thus wicked Men, who make no use of those abilities which God has given them, think it a hardship that God should require them to take pains and improve his Gifts, and employ and use them for the good of the World.*

26 & 27. *But his Lord answered and said ; you are an idle and slothful person ; if you knew that I expected an Improvement of what I left you , why did you not Trade with my Money, that*

23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I sow where I sowed not, and gather where I have not strawed :

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27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

*when I came home I might have received my own with increase?* Thus wicked Men at the Day of Judgment shall be silenced and condemned, because though they knew that God expected they should imploy and improve his Gifts to his Honour, and to their own and others advantage, yet they were slothful and did it not.

28, 29, & 30. *Take away therefore from this slothful Servant his one Talent, and give it to him that has Ten, that he may increase more and more; and cast the unprofitable Servant out of doors into Darkness and misery:* Thus God, to those who improve his Gifts and Graces, does *in this present time* add continually more and more assistance, and finally rewards them with Eternal Life; But from those, who improve not his Grace and Assistance, he *in this present time* withdraws even what he had already given, and

and finally condemns them to everlasting punishment.

31. Now the manner in which Christ shall judge the World, is this. He shall appear in the Glory and Majesty of God, accompanied with a numberless Retinue of Angels, and shall sit upon a Glorious and Magnificent Throne.

32. And all Mankind shall be Summoned before him, Princes and mean Persons, Rich and Poor, Jews and Gentiles, Good Men and Bad; so that nothing shall excuse any one from appearing: And he shall judge them with an impartial and unerring Judgment; and shall separate the Good from the Bad, as a Shepherd separateth the Goats from the Sheep.

33. And the Good he shall place by themselves on the one hand, and the Bad by themselves on the other.

34. Then, Mankind being thus separated into Two sorts, He as a Just

31. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye blessed of my

Chap. XXV.  
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my Father, inherit the kingdom prepared for you from the foundation of the world.

and Impartial Judge shall pass Sentence upon both, declaring at the same time the Reason and Equity of his Sentence. And first, turning himself to the Good on his Right-hand, he shall say ; *Come ye Blessed Children of God : Enter now into the Possession of that Heavenly Kingdom, which God, who foreknoweth all things, designed and provided for you from the beginning of the World.*

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

35 & 36. For seeing, when I was in want and necessity, ye liberally communicated to me in all the Offices of Charity and Kindness ; God has in recompence appointed, that I should now communicate to you of all the Glory and Happiness of my Kingdom.

37, & 38, & 39. Then the Righteous shall Answer ; Lord, we never saw thee in want or necessity, nor ever had opportunity of ministering to thee in any of the Offices of Charity and Kindness, that thou



thou shouldest now recompence it with such a Reward.

40. But Christ will Reply, saying: 'tis true, ye never had opportunity of doing these things to me in my own Person; Nevertheless since ye have done it to some of these my Servants, in Obedience to my Commands, I judge it as done unto my self, and will reward you accordingly.

41. After this, turning himself to the *Bad* on his Left-hand, he shall pass Sentence likewise on them, saying; *Depart from me, ye Cursed, into that unquenchable Fire, which being at first prepared for the punishment of Apostate Angels, is now allotted to you also, because ye have chosen to comply with their Temptations, in Opposition to the Commands of God.*

42 & 43. For when I was in necessity and in want, ye refused to assist me with any charitable Offices; and pursued only the Vanity and

39 Or when saw we thee sick, or in Prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

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43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

*Pleasures of the World, without regard to the End and Design, for which God endued you with several Gifts and Abilities.*

44. Then the Wicked likewise shall Answer; Lord, we never saw thee in Want or Necessity, nor ever had opportunity of ministering to thee in any Office of Charity, that thou shouldest now punish our Neglect of this Duty with so severe a Sentence.

45. But Christ will Reply, saying; 'Tis true, ye never did indeed any uncharitable action to me in my own Person, because ye never saw me: Nevertheless since ye have been cruel and uncharitable to some of these my Servants, in Disobedience to the Commands of God; I look upon it as if you had been so to my self, and will punish you accordingly.

46. And

46. Then, in pursuance of this irreversible Sentence, the *Wicked* shall depart into everlasting Punishment; but the *Righteous* shall inherit eternal Happiness.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

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## C H A P. XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people unto the palace of the high priest, who was called Caiaphas.

1, & 2. **W**HEN Jesus had finished all these Discourses, he began again to put his Disciples in mind, that at the approaching Passover, which was to be celebrated within two days, he should be betrayed into the hands of his Enemies, and delivered over to the Roman Soldiers to be Crucified.

3. According to which Prediction, the Chief Priests, and Teachers, and Elders of the People, who had all along resolved to take the first opportunity of destroying Jesus, met together about this time, in Caiaphas's Palace, who was High-Priest this Year, to consult which way they might best accomplish their Design.

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4, &amp; 5.

4, & 5. In this Consultation they resolved, not to apprehend *Jesus* openly & by force, but to get him some way betrayed privately into their hands, and then to put him to Death: Yet some advised not to undertake this at the time of the Feast, when so great a Multitude of People was gathered together; lest the People, who look'd on him as a great Prophet, should raise a tumult and rescue him: But the Zeal of others prevailed to have him seized as soon as possibly they could; and so they accomplished the Will of God, that he who was to be the true Paschal Lamb, should suffer at the time of the Passover; and that he who was to suffer for the Sins of the whole World, might do it at such a time, when there should be most Witnesses present at his Death.

4 And consulted that they might take *Jesus* by subtilty, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

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6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

6 & 7. ¶ In the mean time Jesus, being shortly to suffer, continued in the Villages near about Jerusalem; And as he was sitting at meat at Bethany, in the House of one Simon, who had formerly been a Leper, and had been cured by Jesus; there came behind him a Woman having a Box of precious Ointment, with which she anointed his Feet and Head.

8, & 9. Which when Judas, \* one of his Disciples saw, he was angry and said; Wherefore doth this Woman spend so much good Ointment to no purpose, which might have been sold for a great deal of Money, enough to have relieved abundance of poor People?

\* Οἱ μαθηταί seems here to be put for εἰς τῶν μαθητῶν; as οἱ λησαὶ for εἰς τῶν ληστῶν cap. 27. v. 44. and ἐπεκάλυσαν ἐπάνω αὐτῶν, for ἐπάνω ἐνός ἐξ αὐτῶν, cap. 21, 7. & τέθνηκασι, for τέθνηκε, cap. 2. 20. and the like in many other places.



10. But *Jesus*, knowing that *Judas* spake this not out of Charity but Covetousness, said: Do not chide the Woman; For that which she has now done is a very good Work, being a Testimony of her great Love and Honour for me.

11. And as to what you say about the *Poor*, I tell you ye have *them* always with you; so that ye can never want opportunities of relieving *them*, if ye be charitably disposed: But I shall continue with you but a little while; so that you need not grudge what is laid out upon *me* during this short time.

12. For within a very few days I shall be Dead and Buried: And therefore there is one good thing further in what this Woman has done, that you are not aware of; and that is, that she has anointed me before-hand against my Burial, and only spent that Ointment upon me

10 When *Jesus* understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you, but me ye have not always.

12 For in that she hath poured this ointment on my body, she did it for my burial.

13 Verily

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## Chap. XXVI.

## S. M A T T H E W.

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13 Verily I say unto you, Wherefoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests.

15 And said unto them, What will ye give me, & I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought op-

yet *alive*, which you would not have grudged to have embalmed me with when *Dead*.

13. Assuredly I tell you, in every part of the World where the Gospel shall be preached, and the History of my Life and Death preserved; this thing also, which this Woman has now done, shall be kept in memory, to the Praise of her extraordinary Faith and Love.

14 & 15. ¶. After this, the same *Judas Iscariot*, one of the Twelve whom *Jesus* had chosen to be his nearest Companions and Apostles, ungratefully and covetously resolving to betray his Master, went to the Chief Priests (whose intentions and dispositions he well knew) to see how much Money they would give him to deliver *Jesus* into their hands; and they agreed to give him † Thirty Pieces of Silver.

16. And from that time forward, *Judas* watched all

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† A very  
small Sum:  
The Price  
of a Slave:  
And the  
Ransom of  
a Servants  
Life. Exod.

21. 32.

opportunities of discovering to them *Jesus's* private retirements, that they might find and apprehend him in the absence of the multitude.

17. ¶ Now on the first day of Unleavened Bread, before the Evening which began the day on which the Passover was to be eaten, the Disciples asked *Jesus* where he would have them make provision for their eating the Passover; For they had not a House of their own in *Jerusalem*.

18. *Jesus*, to convince them at this time by an evident proof that all the things he was to do and suffer were according to Divine foreknowledge and appointment, bids them go into the City, and tells them where and with what Tokens they should find a Man, who at first asking would conduct them to a House fit for *Jesus* and his Disciples to keep the Passover in.

19. Accordingly the Dis-

portunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread, the disciples came to *Jesus*, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, the Master saith, My time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as *Jesus* had ap-

Chap. appointed they made passover.

20 No even was it twelve.

21 And he did eat, and they also, and they said, that one of us betrayeth thee.

22 And he exceeding sorrowful, began to say, that one of them should betray him, and he said, who?

23 And he answered that he had said, that one of them should betray him, and he said, who?

24 And he went out, and he said, that one of them should betray him, and he said, who?



appointed them, and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I?

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but wo unto

ciples went into the City, and finding all Tokens answer exactly as *Jesus* had foretold, they made all things ready for his keeping the Passover.

20. Things being thus prepared, *Jesus* came at Evening, & sat down to Supper with his 12 Apostles.

21. And as they were eating, *Jesus* knowing what things were ready to befall him, said to them; Verily one of you Twelve shall betray me into the hands of them that seek my Life.

22. At this they were greatly amazed and troubled, knowing all, except *Judas*, their own innocence; and desiring to clear themselves from suspicion, they every one said, Lord, I hope 'tis not I, that shall be guilty of so horrid a Crime.

23. *Jesus* answered: One that sits very near me, and now eats out of the same Dish with me, is the Person that will betray me.

24. And I indeed must suffer according to the Will

of God, and according to the Prophecies that went before concerning me: But tho' the Divine Wisdom thinks fit to make use of the Wickedness of my Betrayer, as an instrument to effect Great and Excellent Designs; yet the Wickedness of him that wilfully and maliciously betrays me, is not the less for being thus over-ruled by the Wisdom of God to serve Just, and Good, and Wise purposes: And therefore the punishment of that Man shall be very great; so that happy had it been for him, if he had never been born.

25. Hereupon *Judas*, not at all terrified at these severe words of Christ, but hardened now in his wickedness, and as if he thought he could conceal his design, said, Lord, is it I? *Jesus* answered, yea, you know it is so\*.

that man by whom the Son of Man is betrayed: it had been good for that man, if he had not been born.

25 Then *Judas*, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

\* These words both of *Judas* and Christ, sitting near together, seem to have been spoken low, so that those only who sat next could hear them; as is probable from the circumstances of this Story in the several Evangelists compared together.

26 ¶ And  
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disciples,  
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27 And  
the cup,  
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to them  
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## Chap. XXVI.

26 ¶ And as they were eating Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying; Drink ye all of it:

28 For this is my blood of the new testament which is shed for many for the remission of sins.

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26. ¶ At the end of this Supper, *Jesus* took Bread in his Hands, and when he had given thanks he brake it and distributed it to his Disciples, saying, Take and Eat this: For as the Eating the Passover, was a perpetual Commemoration of the Deliverance of the Children of *Israel* out of *Egypt*; so from henceforward your Eating this Sacramental Bread, shall be a Commemoration or Remembrance of my Death, and of my Body being broken for you.

27 & 28. In like manner taking a Cup of Wine in his Hand, he gave thanks and gave it to his Disciples, saying; Drink ye all of this: For from henceforth your Drinking this Sacramental Wine, shall be a Commemoration of my Blood being shed for the Remission of their Sins who Believe and Obey the Gospel, and a perpetual Confirma-



mation of this New Covenant.

† See  
Luk. 22. 16

29. And I will have the Jewish Passover Commemoration † no longer continued; but the things of which these were Figures, shall now be fulfilled and accomplished in the Kingdom of the Messiah.

30 Then having Sung an Hymn, they departed, and went into the Mount of *Olives*.

31 ¶ At this time Jesus forewarned his Disciples, that before Morning they would fall away from him, and be afraid to own him, because of the things which they should see come upon him; so that in them should be fulfilled that Prophecy of *Zechary*. (*Zech* 13. 7.) *The Shepherd shall be smitten, and the Sheep scattered.*

32. But do not despair, saith he; I will rise from the Dead on the third day, and go into *Galilee*, and there ye shall see me again.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of *Olives*.

31 Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into *Galilee*.

33 Peter answer-  
ed and said unto him,  
though all men  
shall be offended  
because of thee, yet  
will I never be of-  
fended.

34 Jesus said unto  
him, Verily I say un-  
to thee, that this  
night before the cock  
crow, thou shalt deny  
me thrice.

saith Je-  
hem, All  
offended  
me this  
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33. *Peter*, troubled that  
*Jesus* should speak of  
their being afraid to own  
him, said; Lord, I  
will *never* be afraid to  
own you; nay, tho' all  
your other Disciples should  
fall away from you, yet  
I *never* would.

34. *Jesus* Answered;  
will you, *Peter*, *never* be  
afraid to own me? I  
tell you, that *this very*  
*Night*, within the Time  
of \* Cock-crowing, or  
before three in the Morn-  
ing, you shall not only  
be afraid to own me,  
but shall expressly deny  
me, and that three seve-  
ral times together.

\*'Αλεκτοροφωνία, Mar. 13. 35. that is, the time from  
twelve at Night, till three in the Morning; which last  
hour was usually called the *Second Cock-crowing*, as is ob-  
served by *Bochart*, and others; So that what in *St. Mark* is,  
*before the Cock crow twice*, Mar. 14. 30. and in this place,  
*before the Cock crow, or within the time of Cock-crowing*;  
signifies the same thing; and is as much as if *Christ* had  
said, *before three in the Morning*.

35. But

35. But *Peter*, not sensible of his own Weakness, and not knowing how great the Temptation would be, still persisted in his Confidence, saying; Lord, though it should cost me my Life, yet will I never disown you: And the rest of the Disciples said the same also.

36. ¶ After this, *Jesus* knowing that the hour of his last Passion approached, went with † his Disciples into a place call'd *Gethsamene*; and there separating *Peter*, *James* and *John*, (that they who had seen his Glorious Transfiguration in the Mount, might be Witnesses also of his lowest Humiliation and Passion;) he bad the other eight sit down there and tarry, till he went a little further to Pray.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee, Likewise also said all the disciples

36 ¶ Then cometh *Jesus* with them unto a place called *Gethsemane*, and saith unto the disciples, Sit ye here, while I go and pray yonder.

† That is with the eleven; For *Judas* had gone out from Supper to the chief Priests in order to betray him.



XXVI. And he took with  
 Peter, and the  
 sons of Zebedee,  
 and began to be sor-  
 rowful, and very  
 heavy.

38 Then saith he  
 unto them, My soul  
 exceeding sorrow-  
 ful, even unto death:  
 tarry ye here and  
 watch with me.

39 And he went  
 a little further, and  
 fell on his face, and  
 prayed, saying, O  
 my Father, if it be  
 possible, let this cup  
 pass from me: ne-  
 vertheless, not as I  
 will, but as thou  
 wilt.

37. Going on therefore  
 with *Peter, James, and  
 John*, he began to be in  
 a very great Agony of  
 Grief.

38. And he said, *my  
 Soul is exceeding sorrowful,  
 even unto Death*; tarry ye  
 here and Watch, while  
 I retire a little further.

39. Then leaving *Them*  
 also behind him, he went  
 on a little further, and  
 prostrated himself upon  
 the Ground, and Prayed,  
 saying; My Father, if in  
 thy Infinite Wisdom thou  
 sawest it fit, and that thy  
 Glory and the Salvation  
 of Men could be equally  
 promoted, without my  
 suffering this Cruel and  
 Ignominious Death, I  
 could even desire that I  
 might escape it: But this  
 is only the first appre-  
 hension that Humane Na-  
 ture has of Death; and  
 I submit my self wholly  
 to thy Divine Will and  
 Pleasure.

40 & 41. Then returning to his Disciples, and finding them sleeping, he said to *Peter*; What, did you say, even now, you could readily die with me, and can you not now watch with me one hour? Be upon your Guard, and pray also to God for his Assistance, that ye may be delivered from the danger which is just ready to come upon you. Your Minds indeed I know are sincere, and willing to do your Duty; but ye have not attained such a strength and steddiness of Resolution, as to prevail over the Natural wants and necessities of the Body.

42. Again, leaving them the second time, he went and prayed, saying; My Father, since in thy Infinite Wisdom thou seest it fit and necessary, that I should undergo this Cruel and Ignominious Death, I acquiesce entirely and submit to thy Will.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And

43 And four sleep again, eyes were

44 And them, and again, the third ing the f

45 T he to h and faith Sleep on your ref the hour and the S is betray hands of

† The Kaθ'ευσε must be I have ex

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now & take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of Sinners.

43. Then returning to his Disciples, he found them again sleeping; For it was late in the Night, and they were very weary and sleepy.

44. Again, leaving them the third time, he went and prayed to the same import as before; submitting himself wholly to the Divine Will and Pleasure.

45. And returning to his Disciples, and finding them the third time sleeping, he said; What, † are ye yet overcome with sleep and drowsiness? Nay, ye may e'en sleep on now; I have Conquer'd my Agony, and 'tis too late for your Watching to be any comfort or assistance to me now: The time of my Suffering is come, and I am just going to be betray'd into the hands of Wicked and Malicious Men.

† These Words may either be Read Interrogatively, Καθεύδετε τὸ λοιπὸν, &c. Do ye yet sleep? or else they must be understood Ironically, and by way of Reproof. I have expressed both Sences in the Paraphrase.

46. Come,



46. Come, rise, let us go; he that betrays me, is just upon us.

47. Scarce had *Jesus* said these Words, when suddenly *Judas* appeared, conducting a great number of Officers Armed with Swords and Staves, who were sent from the chief Priests and Elders to seize *Jesus* in his private Retirement, *Judas* having undertaken to be their guide.

48. Now because the Officers did not know *Jesus's* Face, and it was also Night; therefore, that they might not mistake the Person, *Judas* had given them a Token, that when he came at *Jesus*, he would Salute him with a Kiss; by which sign they should know him, and not fail to apprehend and secure him.

49. Coming up therefore to *Jesus*, he according to the appointed Signal, Saluted and Kissed him.

46 Rise, let us be going; behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo *Judas* one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to *Jesus*, and said, Hail Master; and kissed him.

50 And unto him wherefore come? they and on *Jesus*, him.

51 And one of them were with stretched hand, and sword, and servant of priests, and his ear.

52 Then *Jesus* unto him up again to into its place they that sword, shall with the sword

50 And Jesus said  
unto him, Friend,  
wherefore art thou  
come? Then came  
they and laid hands  
on Jesus, and took  
him.

51 And behold,  
one of them that  
were with Jesus,  
stretched out his  
hand, and drew his  
Sword, and stroke a  
servant of the high  
priests, and smote off  
his ear.

52 Then said Je-  
sus unto him, Put  
up again thy sword  
into its place: for all  
they that take the  
sword, shall perish  
with the sword.

50. *Jesus*, knowing his  
Design, reprov'd his In-  
gratitude with this gentle,  
yet severe Rebuke; Friend,  
wherefore come you at-  
tended in this manner?  
But while he was speaking,  
the Officers seized him,  
and began to carry him  
away.

51. Then *Peter*, seeing  
to what extremity things  
tended; out of great zeal  
for his Masters safety drew  
his Sword, and striking at  
one of the High Priests  
Servants, cut off a piece of  
his ear.

52. But *Jesus* forbid  
him to make use of his  
Sword, saying; These are  
not the Weapons which  
my Disciples must use.  
They who are impatient  
and passionate, and ready  
upon every Provocation to  
run to the Sword, shall  
themselves be liable to per-  
ish by the Sword. Our  
part is to overcome, not  
by fighting, but by Pati-  
ence and Suffering.

53. Otherwise, If I had designed to resist these Men, and wanted assistance to Conquer them, do you not think I could easily have pray'd to God, (and can even yet do it, if I thought it Expedient) and he would presently have sent me an Army of Angels to destroy them?

54. But how then should the will of God and the Predictions of the Prophets have been fulfilled? For God sent me into the World, to Suffer and Die, and the Prophets have foretold, that I should do so; and all these things must needs be accomplished.

55. Then *Jesus* turning himself to the Multitude, said; What makes you come out against me in the Night, with a Band of Soldiers, Armed with Swords and Clubs, as if ye came to apprehend a Robber that would make strong Resistance? Did I not every

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 And in the same hour said *Jesus* to the multitude, Are ye come out against a thief with swords and staves to take me? I sat daily with you teaching in the temple, and ye laid hands on me.

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† *ῥέγον*  
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53. But the



Day sit openly Teaching in the Temple, and ye might have taken me when you pleased, if you had had any great Crime to lay to my Charge?

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

56. But *now* † is the Time, wherein the Infinite Wisdom of God has appointed me to Suffer; and all these things ought thus to come to pass, that the Scriptures might be fulfilled. Then all the Disciples, seeing there was no Remedy, and that *Jesus* himself would not suffer them to try to Rescue him, forsook him and fled.

57 ¶ And they that had laid hold on *Jesus*, led *him* away to Caiaphas the high priest; where the scribes and the elders were assembled.

57. ¶ Now they that had apprehended *Jesus*, carried him to *Caiaphas* the High Priest, in whose House the Council of the Scribes and Elders were ready gathered together.

† *Τέγως*, which we render *was done*, may as properly be rendered *is done*: And then these will be the Words, not of the Evangelist, but of Christ; See *Luc.* 22: 53. But the Sense is the same either way.

58. And *Peter*, having recovered his Fear a little, and taken Courage; followed them at a Distance to *Caiaphas's* his Palace, and went in after them, and sat down among the Servants, to see what the Event of this thing would be.

59. Then the Council, having gotten *Jesus* in their Power, sought for all the Witnesses against him that they could; and like malicious Informers rather than just Judges, contrived so to Examin them, as to urge them, if possible, to testify some thing against him, which they might judge to be a Crime worthy of Death.

60. But none Witnessed so much against him, as was sufficient to Condemn him: Nay, tho' many False Witnesses were Suborned on purpose, yet could not they Convict him of any Capital Crime.

58 But Peter followed him afar off, unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witnesses against *Jesus* to put him to death.

60 But found none: yea, though many false Witnesses came, yet found they none. At the last came two false witnesses.

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61 A fellow sa-  
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62 An  
priest ar-  
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ness again

63 But  
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God?

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

61. At last there rose up two False Witnesses, who maliciously Misrepresenting and Misinterpreting some things which he had said, and industriously putting the most odious Sense upon Words which they did not understand; they Testified against him, that he had declared, *He could pull down the Temple of God, and Build it up again in three Days.*

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witnesses against thee?

62. To this when Jesus made no Reply, the High Priest standing up in a Passion, said; Have you nothing to say for your self? Can you make no Answer to the Accusations these Men bring against you?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be Christ the Son of God?

63. But Jesus, knowing that they sought only to urge him to say something which they might lay hold on, and turn to his Accusation, still held his peace. Then said the High Priest; I adjure you solemnly by the  
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58. And *Peter*, having recovered his Fear a little, and taken Courage; followed them at a Distance to *Caiaphas's* his Palace, and went in after them, and sat down among the Servants, to see what the Event of this thing would be.

59. Then the Council, having gotten *Jesus* in their Power, sought for all the Witnesses against him that they could; and like malicious Informers rather than just Judges, contrived so to Examine them, as to urge them, if possible, to testify some thing against him, which they might judge to be a Crime worthy of Death.

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59 Now the chief priests and elders, and all the council, sought false witnesses against *Jesus* to put him to death.

60 But found none: yea, though many false Witnesses came, yet found they none. At the last came two false witnesses.

61 And

61 And fellow said to destroy the temple of God build it in three days.

62 And priest arose and said unto him, thou knowest what thou sayest is it which thou sayest against me?

63 But he said unto him, his peace be upon thee. high priest said and said I adjure thee by the living God tell us, whether thou be Christ God?

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

61. At last there rose up two False Witnesses, who maliciously Misrepresenting and Misinterpreting some things which he had said, and industriously putting the most odious Sense upon Words which they did not understand; they Testified against him, that he had declared, *He could pull down the Temple of God, and Build it up again in three Days.*

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witnesses against thee?

62. To this when Jesus made no Reply, the High Priest standing up in a Passion, said; Have you nothing to say for your self? Can you make no Answer to the Accusations these Men bring against you?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be Christ the Son of God?

63. But Jesus, knowing that they sought only to urge him to say something which they might lay hold on, and turn to his Accusation, still held his peace. Then said the High Priest; I adjure you solemnly by the

Dreadful and Tremendous Name of God, in whose Presence you stand, that you tell us plainly and truly, whether you be indeed the Messiah, the Son of God.

64. Then *Jesus* Confessed, saying; I am; and ye shall shortly see a convincing Evidence of it, in that wonderful and unparallelled Destruction which I will send upon the *Jewish* Nation; in the quick and powerful Progress, which the Gospel shall make over the Earth; and finally in my Glorious Appearing to Judge the World.

65. At this the High Priest in great indignation Rent his Clothes, saying; Here is manifest and notorious Blasphemy; What need we trouble our selves to seek for any other Witnesses? This whole Assembly has now with their own Ears heard him speak plain and direct Blasphemy.

64 *Jesus* saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his cloths, saying, He hath spoken blasphemy; what further need have we of witnesses, behold now ye have heard his blasphemy.



66 What think  
 ye? They answered  
 and said, He is guilt-  
 y of death.

67 Then did they  
 spit in his face, and  
 buffeted him, and  
 others smote him  
 with the Palms of  
 their hands.

68 Saying, Pro-  
 phesie unto us, thou  
 Christ, who is he  
 that smote thee?

69 ¶ Now Peter  
 sat without in the  
 palace: and a dam-  
 sel came unto him,  
 saying, Thou also  
 wast with Jesus of  
 Galilee.

66. What think you of  
 it? They all said; This  
 is manifestly a Capital  
 Crime, and worthy of  
 Death.

67 & 68. Then began  
 the Servants and Common  
 People to fall upon him  
 as a Man already Con-  
 demned; spitting upon  
 him, buffeting him, offer-  
 ing all manner of rudeness  
 and indignities to him;  
 and some hoodwinking  
 him strook him with their  
 hands, and jeeringly said;  
 Now, you that pretend  
 to be a great Prophet,  
 shew your skill, and tell  
 who it is that smites  
 you.

69. ¶ All this time  
 Peter sat without in the  
 Court among the Ser-  
 vants; and as he was sit-  
 ting there, there came  
 to him a Maid Servant,  
 who remembered she had  
 seen him, and said; I  
 believe you were one of  
 the Followers of this Je-  
 sus.

70. *Peter* surprised with Fear at this sudden Challenge, and forgetting his former confidence, immediately denied it, saying; I know nothing of *Jesus*, neither can I tell what you mean.

71. Again, as he was going out into the Porch, another Maid Servant seeing him, said to those that stood by; Surely, That man there, was one of *Jesus's* Followers.

72. But *Peter* hearing her, turned himself about, and in a mixt Passion of Fear and Anger, Swore that he never had any thing to do with Him.

73. A little after, another of the standers-by, said to *Peter*; Certainly, if I be not strangely mistaken, you were one of this Man's Disciples; For your very speech sheweth you are a *Galilean*.

74. But *Peter* in great Consternation, denied again with Oaths and Im-

70 But he denied before them all, saying, I know not what thou saiest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with *Jesus* of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to *Peter*, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately

Chap. XXVI.  
immediately  
crew.

75 And  
membred  
of *Jesus*,  
unto him,  
cock crow  
deny me  
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to swear,  
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And im-  
medi-

## Chap. XXVI.

mediately the cock  
crew.

75 And Peter re-  
membred the words  
of Jesus, which said  
unto him, before the  
cock crow, thou shalt  
deny me thrice. And  
he went out, and  
wept bitterly.

## S. MATTHEW.

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precations, that ever he  
knew *Jesus*: And presently  
the Cock crew.

75. Then *Peter* in great  
confusion of Mind, Re-  
membred how *Jesus*, Re-  
proving his too forward  
Confidence, had foretold  
that\* before Cock-crowing  
he would deny him thrice:  
And grieved at his own  
weakness and fearfulness,  
he went out and wept bit-  
terly.

\* See ch.  
26. 34.

CHAP.



## C H A P. XXVII.

1. **N**OW the Council of the *Jews*, having spent the greatest part of the Night in Examining *Jesus*, after a short Retirement came in the Morning to consult among themselves, which way they should get him put to Death.

2. And because they might not of themselves cause him to be Executed, they resolved to carry him before the *Roman* Governor, with a grievous Accusation of Blasphemy against God and the Emperor, as having owned himself to be the Messiah and King of the *Jews*. Putting him therefore in Bonds, they brought him to *Pilate*, who was at that time Governor of *Judea*.

1 **W**HEN the morning was come, all the chief priests and elders of the people, took counsel against *Jesus* to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius *Pilate* the governor.

3 ¶ Then

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the chief priests and Elders.

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4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, what is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

3 ¶ Then

3. ¶ Then Judas (who had betrayed Jesus out of Covetousness) when he saw that the Council had really Condemned Jesus, and that they were likely to prevail to have him put to Death; was struck with remorse and horror at the greatness of his Crime, and Carried back the Thirty Pieces of Silver to the Chief Priests and Elders?

4. And he said; I have committed a horrid Sin, in betraying an Innocent Man to Death: But they said, That's not our fault; Look you to that.

5. Seeing therefore that he could not retrieve what he had done, he in great Anguish of Mind threw down the Mony in the Council-chamber adjoyning to the Temple; and unable to bear the horror and Despair of a Guilty Conscience, went and

and \* *made away with himself.*

6. Now the Chief Priests taking up the Mony, thought it was not fit to put it into the Treasury among the Oblations Consecrated to the Service of God, because it was the price of Blood, having been given to procure a Man's being betray'd to Death. So Religiously did those Hypocrites pretend to be Cautious in disposing of that Mony, wherewith they had not scrupled to procure the Death of an Innocent Person.

6 And the chief priests took the silver peices, and said, It is not lawful to put them into the treasury, because it is the price of blood.

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\* In this place the Word is ἀπήγατο, *he hanged himself.* In Acts 1. 18. 'Tis *πηνής γενόμενος ἐλάκνησε μέσθ', he fell headlong and burst a sunder.* Either therefore in the utmost despair and confusion of mind, he hanged himself in such a manner, as that he fell down and burst; as most Expositors both Ancient and Modern suppose; Or else he threw himself down some Precipice, *πηνής ἐγένετο;* and then the Word ἀπήγατο must here be used proverbially, to signify only in general that he *destroy'd* himself.

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with their  
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8 When  
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7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potters field, as the Lord appointed me)

11 And Jesus stood before the Governor; and the Governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

7. Upon Consultation they Resolved therefore to lay it out upon a piece of Land to bury Strangers in; and they bought therewith the *Potters-field*.

8. And the Field was from thenceforward called *Aceldama*, that is, the *Field of Blood*.

9 & 10. Then was fulfilled that Prophecy † *Zech. 11. 13. I took the thirty Pieses of Silver, the price of him that was valued, and gave them for the Potters field, by the Command of the Lord.*

11. ¶ Now when Jesus was brought before Pilate the Roman Governor, being accused of setting up himself to be a King in opposition to Caesar, Pilate asked him, saying; Do you pretend to be King of the Jews? Jesus

† Tis possible that some of that Prophecy, which goes under the Name of *Zechary*, might be indeed *Jeremiahs*, (as Mr. Mead thinks;) or that *Zechary* might have this passage from *Jeremy*, (as *Grotius* conjectures.) But Bishop *Hall* with others, supposes that the Transcriber of this Verse mistook *Zēis* for *Iēis*, as he says he has seen it abbreviated in a very old Manuscript.

said;

said; tho' I appear to you a mean and contemptible Person, yet tis true that I am a King; only my Kingdom is not indeed of this World.

12. But when the chief Priests and Elders, continued still to accuse him, and lay many things to his Charge; *Jesus*, knowing their unreasonable malice, and the manifest improbability of their Accusations, refused to return any more Answers.

13. Then said *Pilate*; Why do you not Answer? Do you not hear how many Accusations they bring against you?

14. But *Jesus* still continued Silent; so that *Pilate* greatly wondred what his meaning should be.

15. ¶ Now it was the Custom, that at every Passover, the Governor gratified the People with pardoning and releasing one of the Prisoners; whom they should choose.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then saith *Pilate* unto him, Hear<sup>est</sup> thou not how many things they witness against thee?

14 And he answered to never a word, insomuch that the governor marvelled greatly.

15 Now at that feast the governor was wont to release unto the People a Prisoner, whom they would.

16 And then a prisoner, called Barabbas,

17 Then they were together, unto the will ye th unto you or *Jesus*, v led Christ

18 For that for had deliv

16 And they had then a notable Prisoner, called Barabbas.

16. And it happened that there was at that time a notorious Male-Factor, called *Barabbas*, in Prison for having been at the head of a great Sedition.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? *Barabbas*, or *Jesus*, which is called Christ?

17. When therefore *Pilate* saw, that tho' no Capital Crime was prov'd against *Jesus*, yet the Chief of the *Jews* were obstinately bent to have him put to Death, and would hear no reason; he thought of this expedient; to propose to the People *Jesus* and *Barabbas*, that they might choose which of them they would have released; thinking that surely they would choose *Jesus*, rather than such an infamous Malefactor as *Barabbas*.

18 For he knew that for envy they had delivered him.

18. For *Pilate* perceived plainly, by the whole carriage of the Business, that *Jesus* was brought before him meerly through the Envy and Malice of the Chief Priests and Scribes, who were enraged at the Esteem which his Works and



and Doctrin had gained him among the People.

19. And *Pilate* was the more confirmed in his Opinion, by this Accident; As he was sitting upon the Bench, there came a Messenger from his Wife, to desire him not to have any Hand in any thing that should be done against that *Innocent Person*; for she had been much troubled in a Dream about him that Morning. God so ordering things by his special Providence, that there should be from all sides Evidence of *Jesus's* Innocence, and of the *Jews* invincible and Inexcusable Malice.

20 & 21. *Pilate* therefore hoping to get *Jesus* Released by this Expedient, proposed *Jesus* and *Barabbas* together, that the People might choose which of them they would have Released. But the Chief Priests and Elders strongly urged the People, and contrary to *Pilates* Expectati-

19 ¶ When he was set down on the Judgment-seat, his wife sent unto him saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders perswaded the multitude that they should ask *Barabbas* and destroy *Jesus*.

21 The Governor answered and said unto them, Whether of the twain will ye that I release unto you? They said *Barabbas*.

22 Pi-

22 Pilate  
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23 And  
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on, prevailed upon them to ask *Barabbas* and not *Jesus*.

22 Pilate saith unto them, What shall I do then with *Jesus*, which is call'd Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

22. Then said *Pilate*; What shall I do then with *Jesus*? They all said with one consent, let him be Crucified.

23. *Pilate* said; Why, what Capital Crime have ye Convicted him of? I do not see that any thing worthy of Death, according to the *Roman* Laws, is proved against him. But they cried out with so much the greater Rage and Madness; Away with him, Crucify him.

24. Then *Pilate*, seeing that he could not prevail with the People to set *Jesus* free, but that the Tumult increased to such a degree as even to endanger a Sedition, yielded to their Importunity; yet with a Protestation of his own dislike of the Fact. For taking Water, and washing his Hands openly before the Multitude, he said; I am not guilty of  
B b this

this innocent Mans Death ;  
Be ye answerable for it.

25. The People all Replied ; We will be answerable for it : If there be any guilt in this Matter, let it lie upon us and our Posterity.

† See  
Joh. 19.

26. *Pilate* then released unto them *Barabbas*; and when he had scourged *Jesus*, and found that neither would † *that* satisfy the People, he delivered him up to be Crucified.

27. ¶ *Then* \* the Soldiers came about *Jesus*, and took him into the Governor's Hall, and gathered together their whole Company, to abuse and make sport with him.

28. And because they had heard that he had been stiled *King of the Jews*, they stript him of his own, Cloaths, and in derision put upon him a Scarlet Robe.

25 Then answered all the people, and said, His blood be on us, and our children.

26 ¶ Then released he *Barabbas* unto them : and when he had scourged *Jesus*, he delivered him to be crucified.

27 Then the soldiers of the governor took *Jesus* into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

\* It appears from the History, *John* 19. that some of these things were done before *Pilate* Condemned *Jesus*. But *St. Matthew* for methods sake relates all these Circumstances together.



29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, & put his own rament on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

29. Then setting upon his Head a Wreath of Thorns for a Crown, and putting in his Hand a Reed or Cane for a Scepter, they kneeled down before him, and in mockery Saluted him as King.

30. And they scornfully spit upon his Face; and took the Cane out of his Hand, and beat him upon the Head with it.

31. And when they were tired with mocking and abusing him, they disrobed him of his Royal Attire, and put his own Cloths on again, and led him away with the \* Cross upon his Shoulders to be Crucified.

32. And as they were going out of the City, they met with one *Simon* a *Cyrenian*; & because *Jesus* was weary and not able to carry the Cross any farther, or because they suspected *Simon* to be a favourer of *Jesus*,

\* Some Learned Men think it was only that Piece of Wood which was to be fastened across the Stake.

they compelled *Him* to carry the Cross after them.

33 & 34. And when they came to the place, which from Malefactors being used to be Executed therein, was called *Golgotha*, that is, *The Place of a Skull*; they gave *Jesus* † a Potion of Vinegar, mixed with Gall; but when he tasted it, he refused to drink.

35. Then Nailing him to the Cross, they stripped him; and some of his Cloaths they divided among them, and for the rest they cast Lots; fulfilling that Prophecy, (*Psal.* 22.18.) *They parted my Garments among them, and cast Lots upon my Vesture.*

36. And they appointed a Watch, to tarry by him, and to take care that his disciples might not come and take him away.

33 And when they were come unto a place called *Golgotha*, that is to say, A place of a skull,

34 They gave him vinegar to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they Watched him there:

† Instead of a stupefying Potion usually given in compassion to Malefactors.

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37 And set up over his head, his accusation written, THIS IS JESUS THE KING OF THE JEVVS.

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross.

37. And that all that passed by, might know who he was, and the Crime for which he was Crucified; they put up over his head this Inscription, JESUS KING OF THE JEWS.

38. They Crucified also with him two Robbers, one on each side; that seeing him Executed in the midst of such notorious Malefactors, the People might be the more strongly prejudiced to believe him an Impostor.

39 & 40. Moreover they which passed by, shaking their Heads at him in a jeering and insulting manner, said; \* Well could you indeed pull down the Temple and build it again in three Days time, who are not now able to Save your self from death; If you be, as you pretended, the Son of God, make proof now of your Power, and come down from the Cross.

\* See ch. 26. v. 16.



41 & 42. In like manner the Chief Priests, and Scribes, and Elders, mocking and deriding him, said; He pretended to do great Miracles for the delivering other Men from Diseases and Death, but you see he cannot now *deliver himself*; If he be indeed the Messiah, let him but give us this one demonstration of it, and we shall have some reason to believe him.

43. He made show of trusting and relying upon God, calling him his Father, and pretending to be sent by him: But if God \* *delights in him*, and is indeed pleased with him, why doth he not now deliver him? These things they said, not that they desired any conviction, but only because they thought it impossible for him now to escape.

41 Likewise also the chief priests mocking him, with the scribes, and elders said;

42 He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

\* כִּי חֶפֶץ בּוֹ *Psal. 22. 3.* VWhich the Septuagint renders by ὅτι θέλει αὐτόν.

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45 No  
sixth hour  
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Chap. XXVII.

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44. The thieves also which were crucified with him, cast the same in his teeth.

44. † One of the Robbers also, which were Crucified with him, Reproached him after the same manner.

† See the Marginal Note on ch. 26. 8.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

45. ¶ Now from Mid-day till Three a Clock in the After-noon, there was miraculous Darkness over all the Land.

46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, my God, my God, why hast thou forsaken me?

46. And about Three a Clock, *Jesus* being in the Agony of Death, cried out with a loud Voice; *Eli, Eli, lama sabachthani?* That is, *My God, my God, why hast thou forsaken me?* Psal. 22. 1.

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

47. Which Words, some of them that stood by, hearing, and not understanding, but being ignorantly deceived by the like sound of different Words, said; He calls upon *Elias* to come and help him.

48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

48. Then one ran, and filled a Sponge with Vinegar, and with a Reed lifted it up to him to Drink.

B b 4

49. But

49. But others said; Nay, let him alone; tarry, and see whether *Elias* will come to help him.

50. ¶ Presently after, *Jesus* cried out again with a loud Voice, saying; All that God has appointed and the Prophets foretold I should Suffer, *is now finished*; and recommending his Soul into the Hands of God, he died.

51. And immediately the Vail which parted the Holy of Holies from the Sanctuary, was rent in pieces; signifying the dissolution of the *Jewish* Oeconomy or Dispensation, and the opening to all Believers \* an entrance into the Holiest, that is, into Heaven, by the Blood of *Jesus*. The Earth also trembled, and the Rocks were cleaved; signifying that some great alterations were Working by the mighty and immediate Power of God.

\* Heb. 10. 19, 20.

49 The rest said, Let be, let us see whether *Elias* will come to save him.

50 ¶ *Jesus*, when he had cried again with a loud voice, yielded up the ghost,

51 And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent.

52 And

52 And were open many bodies which slept.

53 And of the graves after his resurrection and went to a holy city and appeared unto

54 Now the centurion and those that were watching the earthquake, those that were doing were do feared greatly, saying, Truly the Son of God

55 And Women (beholding which followed from Galilee unto Jerusalem) 56 And was Mary Magdalene, and another of the names of the women, and other of the children.



52 And the graves were opened, and many bodies of saints which slept arose.

53 And came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many Women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene, and mary the mother of James and josel, and the mother of Zebedee's children.

52 & 53. The Sepulchres also of the Dead were opened, and many Bodies of Holy Men arose, and appeared after Christ's Resurrection to many that dwelt in *Jerusalem*; Signifying that *Christ by his Death and Resurrection, had destroyed him that had the Power of Death*, and given earnest of a General Resurrection from the Dead.

54. Moreover the *Roman* Captain himself, with his Soldiers that were set to Watch Jesus, astonished at the greatness of these Prodigies, said; Certainly this was at least an Innocent Person, if not more than a Man.

55 & 56. Many Women also, who had travelled along with *Jesus* from *Galilee*, and supplied him with Necessaries in his Journey, stood at a distance from the Cross, and were Eye-witnesses of these things; as *Mary Magdalen*, and

and *Mary* the Mother of *James* and *Joses*, and *Salome* the Mother of *John* and the other *James*, with others.

57 & 58. ¶ Now when Night drew on, one *Joseph* of *Arimathea*, a Rich Man, who secretly believed on *Jesus* and Embraced his Doctrin, desiring to preserve the Body of *Jesus* from the publick ignominy of being cast out among the Executed Malefactors, went to *Pilate* and begged leave that he might take away the Body and bury it; and *Pilate* gave him leave.

59 & 60. Then *Joseph* took down the Body, and having wound it in a clean Linnen Cloth, he laid it in a new Sepulchre, which was a Cave in a Rock, wherein he himself designed to lie; and stopping it up with a great stone, he departed.

61. All this was observ'd by *Mary Magdalene* and the other *Mary*, who sat over

57 When the even was come, there came a rich man of *Arimathea*, named *Joseph*, who also himself was *Jesus* disciple:

58 He went to *Pilate* and begged the Body of *Jesus*: then *Pilate* commanded the Body to be delivered.

59 And when *Joseph* had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the Rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was *Mary Magdalene*, and the other *Mary*, sitting over against the sepulchre.

next day the day of preparation the priests and the rulers came together to *Pilate*, saying, We remember that thou saidst, while he was alive, After three days I will rise again.

64 Comarore that the body be made until the third day this disciple by night and him away, into the Peculiar, risen from the dead: so that he shall be the first when the first

65 *Pilate* said to them, Ye shall watch, go ye and make it as fast as ye can.

against the Sepulchre, viewing the Place where *Joseph* laid the Body of *Jesus*, that when the Sabbath was over, they might come and Embalm it.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and pharisees came together unto *Pilate*,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Comand therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the People, He is risen from the dead: so the last error shall be worse than the first.

65 *Pilate* said unto them, Ye have a watch, go your way, make it as secure as you can.

62 & 63. ¶ The next day, being the Sabbath in the Passover week, some of the Chief Priests and Pharisees came in a Body to *Pilate*, and said; Sir, we Remember that this Impostor, when he was alive, said he would rise again from the Dead the third Day;

64. Be pleased therefore, that all further deceit may be prevented, to appoint a Company of Soldiers to Watch the Sepulchre till the three days be past; lest, if his Disciples should steal him away in the Night, and then report it about, that he is Risen from the Dead, the People should be more dangerously seduced than ever.

65. *Pilate*, Laughing within himself, at their vain fear (as he thought,) bid



bid them set what Soldiers they would to watch, and make the Sepulchre as sure as they could.

66. Accordingly they went, and made all things secure, (as they imagined,) setting a Seal upon the Stone which stopt the Sepulchre, and appointing Soldiers to watch it.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

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## C H A P. XXVIII.

IN the end of the Sabbath, it began to dawn, towards the first day of the Week, came Mary Magdalene, and the other Mary, to see the sepulchre.

1. **N**OW late in the Night after the Sabbath, \* when it began to be Light, towards the Morning of the first Day of the Week; *Mary Magdalene* and the other *Mary*, having bought Spices and sweet Odours, came to the Sepulchre with an intention to Embalm the Body of *Jesus*.

2 And behold, there was a great earthquake; for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

2. And as they were in the way, they consulted between themselves, which way they should get the great Stone removed, with which they had seen *Joseph of Arimathea* stop

Ch. 27. 61.

\* About Three or Four a Clock on Sunday Morning.

up the Sepulchre. But when they came to the place, they found a great Trembling of the Earth, and Commotion: For an Angel had rolled away the Stone from the Mouth of the Sepulchre, and the Women saw the Angel sitting upon the Stone.

3. The Face of the Angel was like the bright shining of Lightning, and his Garments were White and Glittering as the very Snow.

4. The Soldiers also, that were set to watch the Sepulchre, saw the Angel, and were affrighted almost to Death at that wonderful sight.

5. But the Angel *spake* to the *Women*, and said; Be not *ye* frightened like *these Men*: I know that *ye* are come with a good intention, to seek for *Jesus* that was crucified.

6. He is not here, Dead as *ye* expect; but is risen again, according as he foretold to his Disciples: *And*

3 His countenance was like lightning, and his rament white as Snow.

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said: come, see the place where the Lord lay.

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7 And and tell that he is the dead hold he g you int there sh him, lo, you.

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\* Thi of by an Words, John rel Angels



*\* with these Words the Angel rose up, and going into the Sepulchre before the Women, (who yet look'd sorrowful and doubting,) he stood by the place where Jesus had laid, and said; Come, see the place where the Lord lay.*

7 And go quickly and tell his disciples that he is risen from the dead: and behold he goeth before you into Galilee, there shall ye see him, lo, I have told you.

7. And go quickly, and tell his Disciples that he is risen from the Dead: Moreover he himself will go before you into Galilee, and ye shall see him there: Observe that I have now foretold it you; and when it comes to pass, be not faithless but believing.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

8. ¶ Then the Women departing from the Sepulchre, and rejoicing at the News they had heard; yet frightened at the appearance of the Angel, and scarce

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\* This conjecture, tho' I have not yet seen it taken notice of by any Commentator, seems to be very agreeable to the Words, *Δευτε, ιδετε*, and plainly reconciles what St. John relates; *John* 20. 12: This being one of the two Angels there mentioned.

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believing what they had seen; they ran to give the Disciples notice.

9. And as they were going, *Jesus* himself met them and Saluted them. At first they knew him not; but when he had made himself known to them, they fell down before him and held him by the feet, and Adored him.

10. Then *Jesus* bad them, not be afraid; But go, faith he, and bid my Disciples, my Brethren, go into *Galilee*, and there they shall see me.

11. ¶ Now when the Women were gone from the Sepulchre, some of the Soldiers that Watched, went into the City, and gave the Chief Priests a particular Account, how they were frighted with an Earthquake and an Apparition, and how the Sepulchre was open'd and the Body gone. The Providence of God so ordering Matters, that even the greatest

9 ¶ And as they went to tell his disciples, behold, *Jesus* met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said *Jesus* unto them, Be not afraid: go tell my brethren that they go into *Galilee*, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done.

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Enemies of Christ should themselves be forced to bear Testimony to the Truth of his Resurrection.

12 And when they were assembled with the elders, and had taken counsel, they gave large money into the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

12 & 13. But the Chief Priests and Elders being now hardened beyond measure in their obstinacy, and having gone on in this Wickedness too far to Retreat, called a Council; and instead of being Convinced and brought to Repentance by this undeniable Evidence, they on the contrary came to a Resolution to Bribe the Soldiers with a large Sum of Money; to report it about, that while they were asleep, the Disciples stole away the Body in the Night.

14 And if this come to the governor's ears, we will persuade him, and secure you.

14. And they Promised the Soldiers, that if the Governour should hear of this thing, and call them to an Account for their Negligence and ill Performance  
Cc of

of their Duty; they would undertake to pacify *him*, and engage to bear *them* harmless.

15. Accordingly the Soldiers, taking the Mony, obey'd their instructions; and the report of *Jesus's* Body being stolen by the Disciples, was entertain'd by the Unbelieving *Jews*, and long continu'd among them.

16. ¶ In the mean time the Eleven Apostles went into *Galilee*, to a Mountain where *Jesus* had appointed to meet them.

17. And there they saw him, and knew him, and were fully Convinced of the Truth of his Resurrection, and Worshipped him: Only some few had still doubts and scruples remaining in their minds.

18. But *Jesus* afterwards appeared frequently to them, and gave all of them full satisfaction, and Instructed them in many things relating to the Preaching of the Gospel, and the establish-

15 So they took the mony, and did as they were taught; and this saying is commonly reported among the *Jews* untill this day.

16 ¶ Then the eleven disciples went away into *Galilee* into a mountain where *Jesus* had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And *Jesus* came, and spake unto them, saying, All power is given unto me in heaven and in earth.

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ing of the Church, and enlarging it through the whole Earth: And he said; God has now committed unto me full Power and Authority, over all things both in Heaven and Earth.

19 ¶ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

19. Go ye therefore and preach the Gospel to all the World; making Disciples out of † every Nation, and Baptizing them with Water, *In the Name of the Father, and of the Son, and of the Holy Ghost*: That is, Receiving them to a *Profession of the Belief*, and an *Obligation to the Practise* of that Religion, which God the Father has Revealed and Taught by the Son, and Confirmed and Established by the Holy Ghost.

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† The extent of this Commission, as it seems by the History of *Cornelius*, *Acts* 10, the Apostles did not at first fully understand, till it was explained by the Holy Ghost.

20. And Teach them to Observe and Obey all the Commandments which I have given you, as the conditions of Salvation: And I though I must depart from you into Heaven, and cannot be any longer with you Personally; yet the Holy Ghost, whom I will send, shall always be with you, and Guide, and Assist, and preserve you and your Successors to the End of the World.

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

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THE END.

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